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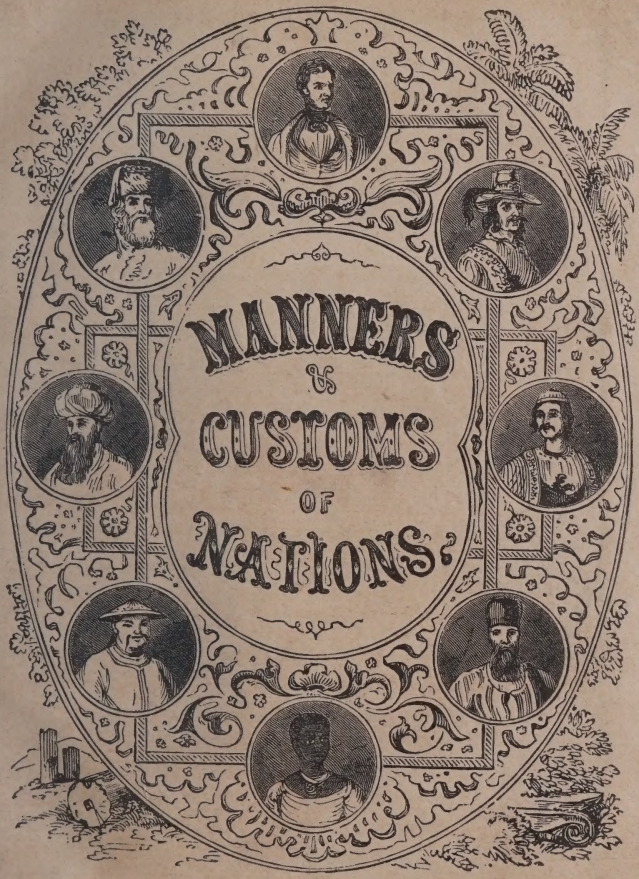

NEW-YORK:

JOHN ALLEN, 139 NASSAU STREET.

MANNERS AND CUSTOMS

OF THE

PRINCIPAL NATIONS

OF

THE GLOBE.

BY THE AUTHOR OF

PETER PARLEY'S TALES.

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MANNERS AND CUSTOMS OF NATIONS.

INTRODUCTION.

The Manners and Customs of Nations embrace their various modes of thought, feeling and action, more especially as these are manifested in religion, marriage, burials, dress, dwellings, food, drink, amusements, &c.

Though mankind, in all ages and countries, possess the same elements of character, these are modified or

controlled by the potent influences of *climate*, *religion*, and *government*. There is, doubtless, such a thing as inherent character in nations, which belongs to the race, and may be traced back as far as we can investigate their records. Without entering into details, we may refer to the five grand divisions of the human family—the Caucasian, or European; the Mongolian, including the Chinese, Japanese, &c.; the Malaysian, embracing most of the South Sea Islanders; the African; and the American, including our Indians. Though the individuals of these have each the same faculties and features, in number and kind, yet their forms, aptitudes, capacities and powers are widely different. Still, the remark holds good, that national character is mainly dependent upon the transforming power of the three great circumstances above mentioned.

Let us look a moment at the influence of climate. In a cold country, like that of New England, the inclemency of the season, for six months in the year, compels the inhabitants, during the other six, to make provision for this period, by industry, frugality and providence. Necessity thus becomes the parent of these qualities: and it may be observed that while the habits of the people are thus drawn into the paths of virtue, the physical system is braced, the intellectual faculties stimulated, and the moral qualities elevated and ennobled.

Let us look at this process a little more in detail; and, in the first place, we may consider the subject of dwellings. In a severe climate, these must be substantial, to withstand the effects of hail, frost and snow;

and they must be tight, to exclude the blasts of winter. So far, stern necessity is a dictator, that enforces its demands with despotic authority. The house, then, becomes a matter of the first importance, and naturally engrosses a large share of attention and care. When at last it is completed, it becomes the point around which many lively feelings revolve. It is associated with ideas of shelter from the severities of winter; of peace, comfort and protection. It affords these blessings to the wife and the children. A fire is kindled upon the ample hearth, and while the tempest rages without, light and warmth are dispensed upon the family circle. Day by day, new thoughts and feelings spring up here, and associate themselves with the place in which we dwell, until at last the full idea of *home* is formed in the heart. When once we have bestowed this title upon our dwelling, it possesses an invincible claim upon our affections.

An object thus cherished cannot be permitted to decay, or to linger in a state of barbarism. Year by year it will be improved; new comforts and conveniences will be added, as taste demands or means allow. When the claims of comfort are satisfied, plans of embellishment and notions of luxury succeed. At first, a rough wall of plaster was sufficient for the sides of a room—for then the object was to exclude the weather; but now, these must be papered, and finally, they must be hung with pictures. A naked floor of plank was sufficient in the infancy of society, but now, carpets, decorated with graceful figures, and made pleasant to the foot and eye by a soft nap and harmonious colors, are indispensable. Nor are these

palpable advantages enough: the proportions of the rooms must satisfy a cultivated taste in architecture, and even the exterior of the edifice must gratify that fine perception of blended utility and beauty, which springs up in the bosom of refined society. Such are the wonderful results of climate, operating upon mankind; necessity, which seems a severe task-master, becomes, in fact, the benignant parent of a thousand thrifty virtues, as well as the source of those tastes, powers and privileges, which belong only to the highest stages of civilization.

To illustrate more fully the force of climate, in forming the manners and customs of nations, let us consider the subject of dwellings in a tropical region. Here no stern winter comes to wrap the blighted leaves and flowers in a winding sheet of snow; to lock up the bosom of our mother earth, and freeze the fountains of nature. On the contrary, the fruits and flowers go on unchecked in endless rotation. The breeze is always balmy, and one may safely sleep in the open air, without shelter. What need of industry, forecast, frugality here? Why build an expensive dwelling, when a slight fabric of cane poles, covered with leaves of the palm, are sufficient to provide against every attack of the season in this genial climate? We can see that mankind would naturally reason thus; and every one who has been in a warm country has had abundant evidence that they do reason thus. The mass of the dwellings, in all tropical regions, are slight structures, small and inconvenient. They are objects of little cost and little consideration. The ideas which cluster around a northern home, never

enter there. They are like the lair of the wild beast or the nest of the bird, always temporary, and only regarded as a transient necessity.

A similar train of observations might be made in respect to dress—though it is proper to notice a principle here, that does not belong to the subject just noticed. It would seem that among all animated beings there is an inherent affection founded upon *personal appearance*, if we may be allowed the term. The gaudy decoration of the feathered and insect tribes; their diversified forms, attitudes and movements, are doubtless, to some extent at least, designed to attract attention and excite interest among the members of their several species. There is no more reason to doubt that the modest pea hen looks with approbation upon the gaudy peagantry of her lord and master, with his expanded tail glittering in the sunbeam, than that the Indian maiden admires the young warrior in his paint, or that the city lass approves the smart attire and glistening soap-locks of her lover.

This hint is sufficient, at least, to indicate that universal regard to appearance, which belongs to animated nature, and more especially to the human species. Everywhere, and in all stages of society, personal appearance is significant of feelings and character. Looks are a kind of language understood in all countries, which appeal with more or less effect to every bosom. Conscious of this, personal appearance becomes an object of study in the very rudest stages of society. At first, *tattooing* is adopted, as aiding the expression of the features; though this often runs at last into a kind of hieroglyphic language, to mark the tribe to which

the wearer belongs. Next, paint is adopted, and at last, certain ornaments, as beads, rings, caps, feathers, &c. Thus far the main idea is that of decoration, with a desire to give a favorable effect to personal appearance. Among warlike tribes, the embellishments of the men are designed to render their aspect fearful and appalling, and they are thought to be beautiful in proportion as they appear terrible.

In considering dress, then, we must not overlook this eternal foppery of our race. But allowing due influence to this, we may still repeat, that climate operates upon human attire much as it does upon human dwellings. In a stern wintry zone, a leading idea in dress ever must be protection from the cold. Ample garments, under such circumstances, are indispensable. The supply of these, demands care, industry, providence. Objects obtained at such cost will be prized, and in proportion as they are prized, they will become important and interesting. Made thus the subject of thought and study, they will gradually become improved. At first the sheep-skin, with its native covering of wool, will be sufficient; and every man may then be his own tailor: but in the progress of society, the taste rises step by step, until at last the wool must be shorn off and wrought into a delicate fabric; a glossy nap must be raised with infinite art upon the outer side; the garment must be cut with a profound knowledge of human anatomy, and finally, it must possess that indescribable air, which bespeaks an appearance of the most subtle, shifting and shadowy of all existences—fashion. Such is the career of society, in respect to dress, where it begins

in ideas of simple necessity. It is climate which is the law-giver,—harsh and stern, it might seem, as the blood-written code of Draco; but if we look at results, we shall observe that they are truly beneficent, and afford one, among the thousand proofs of benign watchfulness in providence, by thus affording a compensation to the inhabitants of the frigid regions of the earth, in the energy of character and refinements of life, which spring up in the soil of necessity. If we look at the condition of society in hot countries, and see the indolence, weakness and raggedness, which pervade the mass of society, we shall, by strong contrast, be made to feel the force of these observations. Let a person turn round an artificial globe, and mark the countries which lie within the tropics, and observe that there is not one among them all where the spirit of liberty, the light of learning, the love of industry, the voice of piety, or the arts of refined life, pervade society—and he may then bless Providence that his lot is cast in the chill regions of the Pilgrims.

We have not space to consider this subject more in detail, and with these suggestions, we must leave it to the reflections of the reader, only remarking that the descriptions of manners and customs in the following pages will afford ample illustrations of these views.

In respect to religion, we may remark that not only the ceremonies of worship, but those which belong to births and burials, courtship and marriage, as well as many others, are shaped or modified by its potent influence. Nor is government less efficient in moulding the manners of nations. If it be despotic, it crushes the thoughts and feelings into a common mould, re-

presses personal independence, and diffuses a sort of uniform livery, mental and moral, over the nation. In such a country, society is divided into castes, each one of which is marked with its significant badges. Here, the son follows the trade of the father, and possessions, estates, titles, descend unto the third and fourth generation. Each man is a tool in the hand of the despot, and he never dreams that he can do otherwise than work in the grooves to which he is fitted.

On the other hand, if the government be free, if every man is allowed to choose his own path of life; to think, feel, speak and act as he pleases, having no check but the law, which requires him to regard the rights of others,—it is clear that society will assume a very different character from that in the case we have just considered.

There are other modes in which the power of government upon national character is made manifest, but we have not space to notice them here. Our purpose, in these introductory remarks, is but to suggest these topics, and leave the obvious principles laid down, to the application of the reader, as he peruses the succeeding pages.

AMERICA.

THIS portion of the globe embraces about 15,000,000 square miles, and a population of nearly 50,000,000, thus distributed:

N. America, West Indies and Guiana.		South America.	
Russian America,	50,000	New Grenada,	1,680,000
Danish America,	110,000	Venezuela,	900,000
British America,	2,150,000	Equator,	650,000
United States,	20,000,000	Peru,	1,700,000
Spanish Islands,	1,050,000	Bolivia,	1,300,000
Hayti,	600,000	Chili,	1,400,000
French America,	240,000	La Plata,	1,800,000
Dutch America,	114,000	Uraguay,	90,000
Mexico,	8,000,000	Paraguay,	250,000
Texas,	100,000	Brazil,	5,000,000
Guatemala,	2,000,000	Independent Indies,	1,400,000
	34,314,000		16,170,000

Of this number, about 20,000,000 are whites; 10,000,000 of the aboriginal race; 9,000,000 negroes, and the remainder, mixed races; the latter, called *mestizos*, being chiefly within the Spanish settlements.

The Indians of the American Continent were marked with shades of difference; yet, exclusive of the Esquimaux, who doubtless belong to the Mongolian family, and are of the same stock as the Samoides of Asia, there is a striking resemblance between them all. Within the British provinces, and the United States, they are still numerous; but they generally preserve their original independence, and savage habits. Some

of the tribes have partially adopted agricultural pursuits. In the Spanish and Portuguese settlements, most of them have submitted to the government, and occupy settled abodes; yet they are generally poor and depressed.* In Mexico and Peru, they constitute one half of the inhabitants.

The negroes, for the most part, are in a state of slavery, and though the cheerful temperament of the race prevents them from becoming gloomy and desperate, they are still reduced to the lowest scale in respect to whatever may dignify and ennoble human nature.

The whites, in America, are descended from Europeans, and still bear distinct traces of their origin, in person, manners and customs. In many cases, especially in the Spanish settlements, there is little to distinguish the people from those of the mother country. In the following pages, we shall, for these reasons, treat briefly of American manners, that we may give more ample details respecting the leading nations of the globe which seem to have given law to the rest of mankind.

* For a full view of this subject, see "Manners, Customs, and Antiquities of the American Indians."

THE POLAR REGIONS.

Human society in this bleak extremity of the earth, exists in the rudest form, and on the most limited scale. The ungrateful soil refuses to man any support; but the huge amphibia, particularly the seal and the walrus, with which the shores are crowded, being attacked with a skill and diligence prompted by necessity, yield a precarious but not scanty subsistence. All the arctic regions are peopled by that peculiar race called Esquimaux. The greater number of them, not belonging to America, are found on that extensive mass of land called West Greenland. The dominion of this region is claimed by Denmark, which maintains along the shores a few scattered settlements, occupied each by a handful of Danes, who often intermarry with the natives. They employ themselves in capturing the seal, and in exchanging with the people some European goods for skins, blubber, feathers, and the tusks of the narwhal. A vessel comes annually from the mother country, bringing provisions and the materials of trade, and receiving the above articles. A few missionaries, chiefly Moravian, have employed their pious labors in the conversion of the natives, but their success has been limited.

In height, the Greenlanders seldom exceed five feet; they have flat faces with high cheek bones, and very

full cheeks. From their manner of life they are much inclined to fat. Their eyes are small and black, but with little lustre; and their hair is long and black. They have little beard, which they carefully eradicate. A life of alternate plenty and want in a severe climate is so little favorable to longevity, that few males live to above fifty years; the females, who endure less hardship, sometimes attain to eighty years.

The Greenlanders generally dress in the skins of seals; their winter houses are built of straw and mud, near the sea; in summer they dwell in tents. The pursuit of the seal, is the chief pleasure and employment of the men; the common drudgery is performed by the women. Their sports are wrestling and dancing, the latter being performed with many ludicrous grimaces. They have some obscure notions of a future state, and many superstitions, by means of which the jugglers practise gross impositions upon the people. Moravian missionaries have some stations among them, and a few have been converted to Christianity. There is no formal magistracy in Greenland, and custom furnishes the law of the land.

THE ESQUIMAUX.

This race of people, which is spread over nearly the whole of the northern coast of America, differs much in form, manners and customs from any other tribes of the continent. They resemble more some of the natives of the north of Europe than the American Indians. In stature, they are below the Europeans generally. Those to the northwest of Hudson's Bay are of a larger size than those of Labrador, but

all are dwarfish. Although they are diminutive, they are well-formed and hardy. Their faces are round and full, their eyes small and black, and in some, the cheeks were as prominent as the nose. Their eyes are not horizontal, but the lowest point is nearest the nose. Their teeth are short and regular, and in the young very white. Their complexions are clear, and their skins smooth. Their hair is black and straight; the men wear it long and loose; but the women who take pride in it separate it into two portions, and tie it so that one part hangs over each shoulder. Some of the men wear the beard on the upper lip and chin, and cut the hair on the crown, like the tonsure of a monk. Many of the females and children have pleasing countenances, even after the strictness of the European standard. The old, however, are generally exceedingly ugly.

The dress is of skins, with little variety of form. Along the shores the houses are of driftwood; in the interior they are tents of skins. In winter they build edifices of snow and ice. Their food is of fish, or the flesh of the seal and walrus. They often migrate, having no crops or permanent dwellings to bind them to one spot. They have vigorous dogs, which draw their sledges over the snow with the speed of the reindeer. They are fond of dancing, and display much affection for their children. On the whole, the Esquimaux are a gentle, simple and ignorant race, contented, if not happy, in the midst of a desolate and sterile extremity of the globe.

BRITISH AMERICA.

The extensive colonies of Great Britain in North America are chiefly inhabited by emigrants from England, Wales, Scotland and Ireland, and their descendants. The Irish brogue, the Scotch bagpipe and the ruddy English complexion are common in every part of the Provinces. Society has little to distinguish it that is not brought from the mother country, excepting, indeed, a bitterness of party spirit, not to be found in Great Britain, and surpassing anything to be met with in the United States.

In Canada and the interior of Nova Scotia and New Brunswick, the descendants of the early French settlers are numerous, and present some interesting aspects in their society. They are called *Habitans* and possess much of the courtesy and contentment of their nations. They speak French, though it has become a species of *patois*. They enjoy a happy mediocrity of condition, possessing in abundance the necessaries of life and some of its luxuries. They are a contented, gay, harmless, ignorant, superstitious gossiping race. They emigrate reluctantly and rarely, adhering to their paternal spot, and dividing it as long as possible among the members of their family.

In religion the habitans have always adhered to their original Catholic profession. In this the British have

fully protected them, continuing to support the establishment, and levying a small land-tax to defray the expense. The Canadian clergy are represented as exemplary in their conduct, diligent in the discharge of their functions, and by no means possessed of that violent spirit of proselytism, which has been often ascribed to them. Catholics are admitted to the house of assembly and to all offices, and are perfectly loyal.

The amusements of Canada are not various. The French, always fond of dancing and of social parties, gave to the towns the character of being gay and hospitable; but Mr. Lambert says, "that since British residents have multiplied, a spirit of party, a propensity to scandal and jealousy as to rank, have considerably marred this harmonious disposition."

The food of the rural Canadian is chiefly pork, boiled in pea soup, which is the standing dish at breakfast, dinner, and supper. During Lent, fish, vegetables and sour milk, supply its place. Knives and forks are accounted superfluous; and to meals which can be eaten with a spoon, the whole party sit round and help themselves, from one general dish. Tea and coffee are only occasional treats. Unfortunately from its cheering influence, rum is much in request, and the habitant seldom returns from market without rather an undue portion. At certain seasons, and especially after Lent, they have their "*jours gras*," in which fifty or a hundred sit down to a table covered with enormous joints, huge dishes of fruits and fowl and vast tureens of milk and soup. Dancing concludes the merriment.

UNITED STATES.

The mass of the people of the United States are the descendants of English people who settled in the country at various periods within the last two centuries. There have, indeed, been settlements formed here from France, Sweden and Holland, and emigrants from these countries, as well as Ireland, Germany, and other portions of Europe, have been and still are pouring into the country. Still, the nation is essentially English, the tide of emigration hardly serving to tinge, certainly not to change, the general character of society.

One of the most striking peculiarities of this country, is, that from Maine to Louisiana, the people all talk better English than can be heard from the mass, in the city of London. For a space 1500 miles in extent, and among 15,000,000 of people, the traveller will hear nothing like the provincial dialects of Lancashire, Northumberland, Yorkshire, &c., which render it difficult for the people of one county in England to understand those of another. There is not, probably, on the globe, an example of another nation, so populous and so widely extended, that speaks any language so correctly, and with such uniformity, as do the Americans their English mother tongue.

The freedom from those distinctions of rank which

strike the traveller in other countries, is a peculiarity of our manners. We have no privileged classes, and none of the badges and liveries which follow in their train. All classes dress alike; all travel in the same vehicles; all meet on the same footing of equality before the law, and, for the most part, before society. The tendency to exclusiveness is checked and repressed by public opinion, which is exercised more to secure equality than even liberty. For this reason, American life appears to foreigners to be uniform, flat and insipid; as in costume, we are deficient in those picturesque dresses, which please the eye of a painter, so in thought and feeling we are regarded as wanting those contrasts which give interest and dramatic effect to society in Europe. We are looked upon as all engrossed in the single pursuit of wealth, not allowing time for those reflections and emotions which dignify and refine society.

We are, doubtless, a busy, enterprising people; the ample fields of prosperity, which lie open before us, are calculated to urge us steadily forward in the race of life. It may be admitted too, that society wears an aspect of uniformity among us. But both of these points seem resolved into this—that we are an uninteresting people, because we are generally well off. We can easily afford to admit that we have no courtly standard of manners, and therefore are, perhaps, behind some classes, in European nations, in artificial refinements—while, as an offset, we may claim that we have few paupers, and no beggars, except those that come from foreign lands. When it is said, however, that we are wholly engrossed in the chase of money,

we deny the charge, and challenge the world to produce another instance in history, in which so young a country has done so much for literature, learning, religion and humanity, as these United States.

One of the first things that strikes an American, in most foreign countries, is the constant appearance of military force in town and country. Such a thing would not be endured here. The few soldiers with us are confined to regular garrisons. The bristling of the bayonet, as a signal to the people, of their servitude and the necessity of their obedience, is revolting to every sentiment of an American bosom.

Another peculiarity of our country, is that we have no national church, no connection between church and state. Every individual supports that worship which he prefers. It might have been supposed, that under such a system, religion would pass into neglect, but there is, probably, no part of the world where religion is better supported, and where it exercises a deeper influence upon society.

In dress, the people follow the fashions of Europe. Paris gives the law in millinery and mantua-making, and the tailors of London are dictators as to male attire. We have no provincial costumes; lawyers and judges wear neither wigs nor gowns. The Catholic and Episcopal clergymen dress as in Europe, but those of other sects wear a common black citizen's dress, and sometimes a black gown in the pulpit.

Our houses are chiefly of wood, and though the general arrangement is the same as in the houses of England, yet the aspect is very different. Mr. Dickens, accustomed to the heavy stone architecture and

sombre hues of the houses in that country, was very much struck with the sharp outlines and white paint, of our New England dwellings.

The American people are generally admitted by foreigners to display great energy and enterprise, and a remarkable power of mechanical invention. They are, doubtless, what might be expected of an Anglo-Saxon race, placed in circumstances to call every thrifty faculty into full exercise. "The United States," says an able English writer, "was colonized a century later than Spanish America; but their brilliant and rapid progress shows, in a striking light, how much more the prosperity of nations depends on moral than on physical advantages. The North Americans had no gold mines, and a territory of only indifferent fertility, covered with impenetrable woods; but they brought with them intelligence, industry, a love of freedom, habits of order, and a pure and severe morality. Armed with these gifts of the soul, they have converted the wilderness into a land teeming with life and smiling with plenty; and they have built up a social system so preëminently calculated to promote the happiness and moral improvement of mankind, that it has become, truly, the envy of nations."

MEXICO.

In this republic there are four distinct classes, viz.: the native Spaniards, called *Chapetones;* Spaniards born in America, called *Creoles;* mixed races, called *Mestizos;* and the Indians.

The greater part of the first class have been expelled; and the mestizos are chiefly in the lower stations of life. The Indians constitute nearly one half the population, and excepting a few wild and savage tribes to the north, they have submitted to the government, have adopted the habits of civilized life, and are a poor, quiet and inoffensive race.

The Creoles, or Americans, as they choose to call themselves, form a privileged class in comparison with the other inhabitants. Retaining the general manners and customs of their Spanish ancestors, they are fond of splendor, and delight in riding horses richly caparisoned. Many of them, descended from the first conquerors, or enriched by speculation in the mines, enjoy fortunes almost more than princely. Two or three hundred thousand dollars a year is not an uncommon income for many of these families. These immense fortunes, however, are often dissipated in mining speculations, to which the owners are tempted by one successful adventure, and in which they often squander all that they have gained. An ostentatious mode of living, a rage for gaming and an ill-arranged domestic economy, are also causes which involve the richest families in embarrassment.

WEST INDIES.

These islands, situated within the tropics, enjoy a delicious climate, and abound in the richest productions of the vegetable kingdom. The original inhabitants—the first possessors of the soil, are swept away, and their sunny homes are parcelled out among various European nations, who hold them as colonies.

Cuba, one of the finest islands on the face of the globe, has continued in the hands of Spain since the days of Columbus. Its population is 800,000, three eighths of which are whites, three eighths slaves, and the remainder free blacks and mulattoes. Among the white population, the manners of Spain, modified by condition and climate, prevail. Hospitality is a prominent virtue with the planters, and a general character of luxury and indolence pervades society. The Catholic religion is predominant, and displays its customary pageantry. The slaves are severely tasked, uneducated and degraded. The cock-pit is common in Cuba, and the priest may be often seen there with his bantam. Gambling is a prevalent vice.

Jamaica is also a fine island, having a population of 380,000, and belonging to the British. About 40,000 are whites, the remainder are blacks and mulattoes. The slaves have been recently emancipated, and, according to the testimony of numerous individuals, the

result is likely to prove favorable to the planters as well as the negroes. English manners prevail among the settlers, though the reserve and haughtiness of John Bull are exchanged for the hospitality and amenity which spring from a luxurious climate and the isolation of an insular position.

Hayti, formerly called St. Domingo, has a population of 800,000, most of whom are blacks and mulattoes. After a series of convulsions from 1791 to 1825, the independence of the country was acknowledged by France, in consideration of 30,000,000 of dollars, to be paid by instalments. Since the latter period, the country has possessed a regular government of a republican form. Thus Hayti presents the only example of an independent negro nation in the western hemisphere. The hopes of the friends of Hayti have not been realized under its state of emancipation. The people are indolent, and the products of their fertile island have dwindled to a shadow of what they once were. It is said, however, that very recently the industry of the people has revived, and thus the prospects of the country are improving. The state of morals is low; the government has slid into a kind of practical despotism; and the religion, which is Catholic, is slightly regarded.

It may be remarked, that the benefits of independence have hardly been more conspicuous in Mexico and Buenos Ayres than in Hayti. We may therefore look to other sources than the negro character of the people for the partial success of their institutions.

SOUTH AMERICA.

This portion of the Western Continent, embracing about seven million square miles, and about fifteen millions of inhabitants, is now parcelled out among independent nations, with the exception of Guiana, which is divided between Holland, France and England. Over such an immense extent of surface, there must be some diversity of manners, yet the whole may be grouped under two divisions.

Peru, Bolivia, Chili, Buenos Ayres, and the three states of Colombia were Spanish colonies for three centuries. The white population was derived from Spain, and here Spanish manners, in dress, religion, arts, tastes and opinions, became established. These may be still found in Caraccas, Quito, Lima, Chuquisaca, Valparaiso, and Buenos Ayres. In all these places may be seen cathedrals, monks, crosses, pictures of the virgin, and religious processions. The Spanish costume is also common with both men and women. The stateliness of Castilian manners is, however, somewhat relaxed, and commercial habits are tending to introduce the arts and fashions of the great centres of European and American civilization. The tone of morals is by no means elevated, and the general aspect of society presents little that inspires respect. The Indians, who constitute about one half the pop-

ulation, are even more depressed and degraded than in Mexico.

The other division of South America embraces the extensive and fertile empire of Brazil; a portion of the world peculiarly favored by its delicious climate and its varied productions. But the state of society furnishes a sad contrast to these bounties of nature. The population is about 5,000,000, one fourth of whom are whites, and the remainder Indians and negroes. Of the latter, a large portion are slaves, and in no country does slavery possess a more revolting aspect than in Brazil. The country is now independent, being governed by an emperor, who exercises almost despotic sway. The religion is Catholic, and its imposing ceremonials furnish a large part of the amusements of the people. In the cities, the manners of Lisbon still linger in respect to costume and the general intercourse of society, though these are yielding to the general customs of Europe, which are everywhere tending to an equilibrium. In morals and intelligence the Brazilians stand even below the other nations of South America. The colored population is in a state of extreme degradation; many of the Indians still preserve their independence, while those who submit to the government and are regarded as within the pale of religion and civilization, appear to have derived little advantage from this condition,—for while they have lost the vigor and independence of savages, they have adopted the degrading vices and superstitions of artificial society.

EUROPE.

This division of the world, though smaller in extent than either of the other four, must still be regarded as taking the lead in the arts and sciences, in literature and knowledge. Though it was settled long after Asia; though it is less extensive, less populous, and less fertile than that cradle of the human family, still it has greatly outstripped it in all that belongs to civilization.

The present population of Europe is about 250,000,000. The principal cities are London, Paris, Vienna, Berlin, St. Petersburg, Rome and Constantinople.

The means of communication throughout all parts of Europe are so easy and abundant, that the manners of the people are becoming more and more assimilated. The fashions of London and Paris, in respect to dress, take the lead in all the commercial towns, except Constantinople. In general, the dress of the men in Europe is close, strongly contrasting with the loose and flowing costumes of Asia. The latter are more picturesque than the former, and are suited to an indolent and luxurious people, while the former are adapted to the active business habits of Europe. Nothing more incongruous could be imagined than the full dress of a Turk upon a brisk shopkeeper of London or Paris.

The leading nations of Europe, with their population, are exhibited in the following table.

Great Britain and Ireland,	26,863,957
France,	34,000,000
Spain,	12,000,000
Portugal,	3,400,000
Italy,	21,800,000
Greece,	180,000
Turkey,	10,000,000
Switzerland,	2,200,000
Austria,	35,000,000
Germany,	38,204,000
Prussia,	14,500,000
Holland,	2,545,000
Belgium,	4,230,000
Denmark,	2,150,000
Norway and Sweden,	4,300,000
Russia,	54,000,000
	265,372,957

The energy of European nations has been remarkably displayed within the present century, and promises speedily to change the aspect of the other portions of the eastern continent. Africa is occupied at numerous maritime points by English, French and Portuguese colonies, and the light of civilization is rapidly encroaching upon the gloom of barbarism that has shrouded the country for ages. The exclusive systems of Asia are giving way before the arts and arms of Great Britain and Russia, and even China, with its 340,000,000 of people, has, in our own day, been made accessible to the civilized world. The changes that will follow, before the close of the present century, will probably be in the highest degree interesting and important to the world at large.

ENGLAND.

In external appearance, the English resemble the Americans. Their general mode of dress is what we adopt in the United States, though some of the extremes of English costume do not cross the Atlantic. In high life the fashions are constantly changing, though more in details than in general forms. The varieties of English dress seem to have been exhausted, and there is nothing new in it that has not once been old. The same garments have been used at every era for a long period, and the mutations operate chiefly on the forms of these.

The greatest change in English fashions was experienced during the period of the French revolution. In the ten years from 1790 to 1800, a more complete alteration was effected in costume by the spontaneous action of the people than had taken place at any previous period during a century. This change began in France, and arose partly from a desire to show a contempt for old court usages, and partly from an imitation of certain classes in England, whose attire the French mistook for that of the nation generally. This new French costume was introduced by the party who were styled *Sans Culottes*. It consisted of a round hat, a short coat, a light waistcoat and pantaloons; a handkerchief was tied loosely round the

neck, with the ends long and hanging down, and showing the shirt-collar above; the hair was cut short, without powder; shoe-buckles were discarded for leather strings. "Ah, Monsieur! all is lost!" exclaimed one of the old regime, when the minister, Roland, appeared at court in shoe-strings.

The comparatively simple dress of the *Sans Culottes* found many admirers in England, and soon became common among young men there. The change from antique fashions was also greatly facilitated by the imposition of a tax upon hair-powder, which, from that time, fell into disuse. Tight pantaloons remained in pretty common use till about 1814, when trousers, already introduced into the army, became fashionable. The general use of white neckcloths continued till the reign of George the Fourth, when that monarch's taste for wearing a black silk kerchief or stock, and also the use of black stocks in the army, caused a very quick abandonment of the white neckcloth for the black one; this happened about the year 1825. The disbanding of the army after the peace of 1815, led to various other changes. While pantaloons were the fashionable dress, it was customary to wear Hessian boots: these, which had originated among the Hessian troops, were without tops, and were worn with small silk tassels dangling from a cut in front, and being drawn over the lower part of the pantaloons, they had a neat appearance. When trousers were introduced, from the practice of the army, the use of Wellington boots, to go beneath them, also became common. About the same time the surtout was also introduced. When the collarless and broad-skirted coat disappeared

English farm-house.

at the commencement of the present century, the fashion of coats changed in various ways till the above-mentioned period, when the loose frock coat or surtout was added to the list of garments. The *sack*, now in vogue as an outside garment, has been recently introduced.

A man of fashion in England is compelled to devote a great portion of his time to putting on and off his clothes. Putting on the cravat, when cravats are in vogue, is an affair of great consequence. When Beau Brummell's valet came down stairs with twenty or thirty rumpled cravats in his hand, and was asked what he had got there, he replied, "These are *our failures*." A well-dressed man, we are told, requires per week twenty shirts, twenty-four pocket handkerchiefs, nine or ten pairs of summer trousers, a dozen waistcoats, and neck-kerchiefs and stockings without number. He cannot get on without dressing three or four times a day. 1st. At breakfast his toilette is a chintz dressing-gown and Turkish slippers. 2d. Morning riding-dress: a frock coat, boots and spurs. 3d. Dinner dress: dress coat and shoes. 4th. Ball dress. England is the paradise of tailors: one of the fashionables of London has been known to wear three new suits every day for years. At his death, his old clothes sold at auction for fifteen thousand pounds!

It is proper to remark, however, that neatness is the most striking feature of English dress. Men of high rank are usually fastidiously neat and simple in their common attire. A diamond of "purest ray serene" glitters upon the bosom, and a costly stone upon the finger; but a display of gold chains, satin neckcloths,

Lord Chancellor.

English Peer.

velvet collars and facings, is esteemed vulgar. The most refined taste rejects everything that appears to court admiration.

As to the dress of ladies, we can hardly venture to speak. To paint the rainbow, is a task which demands a livelier pencil than ours—for while we are catching the form, the hues change, or perhaps have vanished from the view. It may be said, in general, however, that the ladies of England dress nearly in the fashion of ours. Both imitate the French, which is the Mecca of milliners and mantuamakers throughout Christendom. Yet the English ladies consult comfort and health, in their dress, more than ours. They wear thick shoes, and comfortable garments, when the season demands it, and do not sacrifice health and life, to the vain desire of showing a pretty foot in a pretty slipper, even though it be December. If the beauty of the English women is of a more masculine character than that of ours, they at least show a sound and wise regard for the other sex in preserving it as long as they can.

In England, as well as most other countries in Europe, a particular costume is appropriated to some of the professions. The gown is common in all pulpits, even out of the establishment. A hat turned up behind, is the mark of a bishop. The scholars at Oxford and Cambridge wear a gown, and cap with a square top. Judges and lawyers wear gowns and wigs. The physicians have no peculiar costume. When sitting in the House of Lords, the bishops appear in white surplices.

In their habits and modes of life, the English may be called a domestic people, especially when compared

with the French. In regard to food, their taste is inclined to that which is solid and substantial. Roast beef, or other viands, cooked in the plainest manner, accord with their unsophisticated taste, and the repast is despatched more rapidly than on the continent, though not with the ravenous haste which is common in the United States. The English are fond of dining together in large companies on any public occasion which can afford a plausible pretext for such an entertainment. A great dinner, followed by a long train of toasts, forms the bond of union to all political parties, and to all patriotic, benevolent, and even religious associations. In the metropolis, various anniversaries are celebrated by persons who are natives of the same county, or have been educated at the same university. It is not an uncommon thing for the stewards or committees of these meetings to dine together on some day previous to the dinner, for the purpose of ordering it, and again on some day after it, for the purpose of discharging the bill. In common with other northern nations, the English retain a taste for fermented and distilled liquors, which, however, has been in a great measure corrected and subdued in the higher and middle classes. Beer and porter constitute the staple drink of the great body of the people; but vast quantities of gin are also consumed by the lower orders, especially in the metropolis, where it exercises a most pernicious effect upon their morals, the government making no exertion to check the consumption of it, as the excise upon this article constitutes a material item in the revenue. Among the middle classes, the wines of Spain, Portugal, and Madeira, are in general use;

but the cellars of the rich are stored with the choicest products of the French vineyards.

The dinner hour is usually five; the laboring part of the community dine at one, the highest rank at seven or eight, or even nine. The English eat more meat than the French, but their tables are not heaped with the immense loads common at American dinners. The roast beef of Old England is much superior to that of the continent, and is also better than the average of beef in the United States, but the best beef in England is in no respect superior, if it be indeed quite equal, to that of our own country. None but those in comparatively easy circumstances can enjoy much of this luxury in England. The poorest of the laborers and manufacturers cannot have in a week as much animal food as the American laborer consumes in a day. With the rich, of course, the case is different. All parts of the globe are ransacked for an Englishman's table. Turtle are brought alive from the West Indies, and their arrival is of so much consequence, that notices are immediately sent to the newspapers, particularly stating that they are "in fine order and lively!" India supplies sauces and curry powder; they have hams from Portugal, Westphalia, and the United States; reindeer's tongues from Lapland, caviare from Russia, sausages from Bologna, macaroni from Naples, and cheese from Parma. Fish come packed in ice from Scotland for the London market, and the epicures will eat no mutton but what is killed in Wales.

The English inns afford the most perfect exhibition of the manners of the middle classes. Every man shows himself here as he is, and seems to feel himself alone. The English traveller usually passes his time,

when not out of doors, in what is called the coffee-room. In the evening the room is lighted with lamps; candles are carried, if ordered, to the gentlemen who sit at separate little tables, and it is amusing to observe the perfect uniformity with which they all behave, as if they were machines out of one workshop. This is particularly to be seen in their eating: though placed at separate tables, and no individual taking the slightest notice of any other, they all seem to have exactly the same usages and the same gastronomic tastes. A large joint of meat is sometimes carried from one to another, and each cuts off what he likes; this is accompanied by potatoes and other vegetables: sauces are placed on every table, and beer is poured out, and here commonly ends the dinner. Only the luxurious eat fish before meat; and soup is not to be had unless bespoken beforehand.

Now follows the second stage. The table-cloth is removed, a clean plate, knife and fork are laid; wine and a wine glass, a few wretched apples or pears, with hard biscuits, are brought on; and now the diner seems to enjoy tranquillity and comfort. His countenance assumes a placid expression; apparently sunk in profound meditation, leaning back in his chair and looking fixedly straight before him, he suffers a sip of wine to glide down his throat from time to time, only breaking the death-like silence by now and then laboriously crunching his stony biscuit. When the wine is finished, succeeds stage the third: that of digestion. All motion now ceases; his appetite being satisfied, he falls into a sort of magnetic sleep with his eyes open. After this has lasted for half an hour or an

hour, all at once it ceases: he cries out, as if under the influence of some sudden passion, "Waiter, my slippers!" and, seizing a candle, walks off gravely to his chamber, to meet his slippers and repose. With the exception of the last item, pretty nearly the same scene is acted over in the first clubs of the metropolis. An Englishman shows more animation at breakfast than at dinner; this meal consists of tea, bread and butter, eggs and cold meat. Custom enjoins it upon him to read the newspaper at breakfast, though she rigidly prohibits it at dinner, and at every sip of his tea he turns over the Times or the Morning Chronicle. The breakfast sometimes lasts for hours, and the sixth or seventh cup is drank cold.

An English traveller is excusable for complaining of the inconveniences of travelling in other countries, and he should be allowed some license in criticizing the accommodations for travellers in the United States. In England, the roads are excellent, the coaches easy, and the speed great—not only on the railroads, by which almost every part of the country is now intersected, but on the highways and turnpike roads. In particular, the inns are much superior to those of any other country; the houses are commodious, the furniture is good, the servants are prompt and attentive, and the host civil and obliging. All this is crowned with the neatness and propriety of arrangement that distinguish the private dwellings of the English. As all these conveniences are for hire, it is but natural that the traveller whose appearance denotes most wealth should receive the greatest attention. The passenger who arrives in a stage-coach will not encounter such

a rush of servants to welcome his arrival as he who comes in a post-chaise, and the pedestrian may often be left to wait upon himself, if he is even so fortunate as to be admitted to the house. The English travel much, and the life of the higher classes is almost migratory, being passed between London, the country, the watering places, and the continent. There are even among the yeomanry few of any substance who have not been at London.

The English servants are excellent, both in the inns and elsewhere, and they are easily obtained, as it is considered no discredit to serve. At the inns the servants have no wages, and depend for support on the liberality of the guests. Of course they are obsequious and obliging; they are always well dressed, and many of them are coxcombs. Some of them give a premium for their places instead of receiving a salary for their services. On the arrival of a coach there is a great rush of servants to assist the passengers in alighting. Two footmen stand at the door and proffer an elbow; the chambermaid comes to show the rooms, and even "Boots," who gets his title from what he brushes, shares in the hospitable impulse. On the departure, the servants range themselves in a line, and if any guest forgets a douceur, he is gently requested to "remember the chambermaid, Boots, &c." It may be observed that every chambermaid is called Sally. Every one remembers Dr. Johnson's panegyric of the English inns, where "the more trouble you give, the more welcome you are." To this we may add the commendation of Shenstone, which is so often found scribbled upon the wainscot and windows—

Whoe'er has travelled life's dull round,
Whate'er his stages may have been,
Must sigh to think he still has found
His warmest welcome at an inn.

The more numerous class of travellers, however, who cannot afford the luxuries of the inns, resort to the alehouses; and these are often neat and commodious. A traveller who desires to see the unsophisticated English character, will find it perhaps more at the alehouse than at the inns.

In the establishment of an English gentleman, the men-servants are divided into two distinct classes: servants in livery, and servants out of livery. The servants who wear no livery, and who are considered superior to the others, are the butler, the under-butler, and the gentleman's valet. The livery servants are the coachman, the footman, and the grooms. To all families of any consequence, a certain livery belongs.

A livery is a coat and small-clothes of a particular color and stuff. The coat is of fine cloth, and the small-clothes of plush. Some wear a silver or gold epaulette on the left shoulder, or an aiguillette, which is a long silver or gold cord depending from the shoulders, and looped up with a gold or silver pin; also a hat with a gold or silver band. When a family is in mourning, the footmen wear black livery with a black epaulette or aiguillette on the shoulder. If the master of the house is a military man, or the lord lieutenant of a county, his footmen wear black cockades in their hats. There is one livery which may be adopted by any family, as belonging to no peculiar one; this is a white cloth coat and scarlet plush small-clothes. Many

families who dislike the color of their own liveries, dress their servants in this. The livery servants leave their liveries when they leave their places. The footmen must wear powder; so generally does the butler.

The king's livery is crimson and gold; so also is that of the Duke of Hamilton. The Fife livery is green and crimson with gold lace; that of the Earl of Weymess, dark blue and yellow with a profusion of silver. Pale blue and silver is the livery of several noble families. The coats are lined and faced with silk the color of the small-clothes. The dress of the grooms is a frock coat, top boots, and white corduroy small-clothes. When they ride as postilions their dress is altered from a frock coat to a colored jacket agreeing with the livery, and the hat is changed to a black velvet cap, called a jockey cap. The under grooms, who are usually very small, light boys, are those chosen as postilions. The coachman wears the same livery as the footman, but is distinguished by his frock coat. To this is added, when he mounts the box, a bag wig powdered and curled like that of a judge, to increase his dignified appearance; also a cloth great coat with seven capes, three of the same color as his coat, the other four the same as his small-clothes.

The duty of the coachman is to superintend the carriage and horses, to see that the grooms do their duty, and to drive with grace and dexterity. The duty of the grooms is to rub down and feed the horses, and keep them in good condition; to brighten the harness, and keep the saddles, bits, stirrups, &c. in order. They are usually assisted by stable boys and

helpers. When the coachman mounts his box, two grooms should be in readiness to place his whip in his hands, and to hold the reins for him while he puts on his white gloves. A coachman of taste seldom appears without a large bouquet in his coat. The business of the butler is to take charge of the cellar, to see that the under-butler and footmen do their duty, and to superintend at the serving of the table, upon which he usually places the first dish. The duty of an under-butler is nearly the same. The gentleman's valet attends solely to the personal appearance of his master. It is his duty to keep the gentleman's wardrobe in order; to curl his hair; arrange his whiskers; remind him of his engagements; and to take care that his dress and appearance are exactly according to the last fashion. In a large establishment there are usually several footmen. Of these one belongs exclusively to the lady. He attends her wherever she goes, with a cane in his hand, silk stockings, and a nosegay in his coat. He stands behind her carriage; attends her to the opera, theatre, &c. &c., and walks behind her in the Park; stands behind her chair at table, and should be six feet high. Footmen of this altitude are in great demand. The other footmen stand behind the carriage, serve at table, clean the plate, and keep everything appertaining to the table in order. A separate table is usually kept for the upper and under servants, as the butler and gentleman's personal servant consider it a degradation to eat with the footmen or grooms.

Ladies of high rank in London are frequently attended by chasseurs and hussars, especially by the

former. The dress of a chasseur is very splendid. It is either green and gold, or green and silver. He wears a dress-coat covered with gold lace, loose trousers striped with gold, a cocked hat, and an enormous black plume and moustaches; also, half boots of chamois colored leather, and gloves of the same, with a gold belt, in which is stuck a couteau-de-chasse. The tallest men are chosen for this office, and they are usually Italians. The hussar wears the dress of a hussar officer, with a cap, cloak, and boots. It is the duty both of the hussar and chasseur to stand behind the carriage, and attend upon the lady, supplying the place and doing the office of a lady's footman.

Architecture has received distinguished patronage from the successive sovereigns, and the principal nobility of England; and many recent specimens, both in the classic and Gothic styles, reflect honor on the living professors of the art. London, the capital, is a well built city, yet the foreigner who visits it discovers that utility, not ornament, is the main characteristic of the place. The manner of building among the rich in England is not so much national as it is a collection of all that is national in other countries, and of what remains of former ages. Costly and magnificent piles of architecture are spread over the whole country, and there is scarcely a neighborhood which has not some edifice that attracts the visits of travellers. The Gothic, the Grecian, the Chinese, the Saracenic, the Egyptian, and various other styles of building, for which art has no name, are found in England. The convenience of an Englishman's house is unrivalled; everything is perfect in its kind; con-

venience is more studied than economy, and there is not a door nor a window that is not jointed with the nicest art. The very farmhouses have an air of neatness and comfort that makes no part of the picture of a farmer's dwelling in the United States. The walls are covered with creeping and flowering plants. The roofs are frequently thatched with straw; and in some of the older towns, whole streets of thatched houses may be seen. England is the country of unequal wealth, and the cottage of the poor is strongly contrasted with the mansion of the rich; yet if there is luxury in the one, there is often comfort in the other. The cottages are both of brick and stone, and though small, they are neat. The villages are generally old and dingy. It is in the country mansion that the wealthy part of the English are seen to the best advantage.

The traveller in England is struck with the beauty of the external aspect of England. Every house, every farm, seems to be kept with the utmost neatness. Nothing is seen unfinished; nothing is left as a blemish to the landscape; there are no heaps of rubbish; no spectacles of dilapidation; no works begun and abandoned as evidences of abortive schemes and ruinous enterprises. Whatever is begun seems to be carried on to completion.

The lands are cultivated to the highest pitch of perfection; the cattle are of fine breeds and are well kept; the sheep are clean and fat; the horses well groomed, and generally in high condition. The houses, though often old and meanly built, still bear the marks of care so as to be kept tight and dura-

ble. Everywhere is displayed a taste for vines and flowers and shade-trees, about the houses. The number of stately country seats is amazing, and the care and skill bestowed upon them are worthy of admiration.

To account for this external aspect of wealth and happiness, which strikes the traveller in England, we must bear in mind that a very large share of the soil belongs to rich proprietors. Each one of them is solicitous to preserve the family estate in good condition, and to hand it down to his successor even improved and embellished. To his cultivated taste, it is as important that his house and grounds should present a tasteful aspect, as to afford convenient shelter or ample income. Thus a large part of the lands in the kingdom are subjected to the cherishing influence of men of cultivated taste and abundant means. Nor is this all—the examples thus set are likely to establish a taste—a fashion—which will surely be followed by others. In respect to the humble tenements, it must be remembered that even these are usually the property of wealthy landlords, who are not likely to permit them to offend against the general notion of propriety. If they are thatched, they must be well thatched, and brought near to the standard of perfection, in that style to which they belong.

The greater number of the houses in London are of the following description. They are built of brick of a dingy brown color, and are of a pretty uniform style of architecture, plain and unornamented. They are narrow, and four or five stories in height; one of which contains the dining-room, another the sleeping apartments, a third the drawing-room, a fourth is

Modern Houses in London.

under ground for the kitchen, and the garret is for the servants. The ease and agility with which the individuals of the family run up and down and perch on the different stories, give the idea of a cage with its birds hopping from roost to roost. The plan of these houses is very simple: there are two rooms on each story, one in the front with two or three windows looking on the street, the other on a yard behind, often very small, the stairs being generally taken out of the breadth of the back room. The ground floor is usually elevated a few feet above the level of the street, and separated from it by what is called the *area*, a sort of ditch a few feet wide, and six or eight feet deep, inclosed by an iron railing; the windows of the kitchen are in this area, and a bridge of stone or brick passes over it to the front door of the house.

A favorite sport of the English is fox-hunting; and as foxes are scarce in the south of England, they are imported from France and turned loose upon the coast to keep up the breed for hunting. There is no race of people, not even the hunting tribes of savages, who delight so passionately as the English in this sport. The fox-hunter of the last generation was a character as utterly unlike any other in society, and as totally absorbed in his own pursuits, as the alchymist. All his thoughts ran upon his hounds and his horses; his whole anxiety was that the weather might be favorable for the sport; his whole conversation was of the kennel and stable, and history of his chases. This race, however, has much declined, and now exists only in a few families, in which the passion has so long been handed down from father to son that it

has become a sort of hereditary disease. The great alteration in society which has taken place during the present century, tends to obliterate all strong contrasts of character. The agriculturist has caught the spirit of commerce; the merchant is educated like the nobleman; the sea-officer has the polish of high life; and London is now so often visited, that the manners of the metropolis are to be found in every country gentleman's house. But though hunting is less prevalent than formerly, it is still pursued with keen ardor and desperate perseverance, beyond even that of savages. The prey is the object for which these set their snares or lie patiently in wait; but with the English sportsman, the pleasure is in the pursuit. It is no uncommon thing to read in the newspapers of a chase of thirty or forty miles, and all this at full speed and without intermission; dogs, men and horses equally eager and equally delighted, if not equally fatigued.

The grand resort of fox-hunters at the present day is at Melton Mowbray in Leicestershire, a place which has sprung up within thirty years from an insignificant village into a thriving town, where fifty thousand pounds sterling are annually spent in sporting. This place generally contains from two to three hundred hunting horses in the hands of the most experienced grooms which England can produce; the average number of animals being ten to each sportsman, though some of them maintain double this number. A horse requires five days' rest after a moderate run with the hounds, and seven or eight after a severe one. The stables and other conveniences here are on a superb scale. The horses, being of the first quality, cost at

least two hundred guineas each. and the annual expense of a stud of twelve hunters is not less than one thousand pounds. The wear and tear of horse-flesh is considerable, as one horse out of every five or six, on an average, is lame, diseased or in some way unfit for work. Melton Mowbray is the metropolis of the fox-hunting world; and the style of the sportsman here has long distinguished him above his brethren of what he calls the *provincial* chase. When turned out of the hands of his valet, he exhibits the perfection of his caste. The exact, Stultz-like fit of his coat, his superlatively well-cleaned leather breeches and boots, and the generally obvious high breeding of the man can seldom be matched elsewhere. The reader would be surprised by an enumeration of the persons of rank, wealth and fashion, who, during several months of every year, resign the comforts and elegances of their family mansions for a small house in some paltry town of Leicestershire,—to the eye of any but a sports-man, one of the most uninviting of all the counties of England.

The most marvellous feats are recorded in the annals of sporting. We are told how a hunted animal, unable to escape, has sprung from a precipice, and some of the hounds have followed; of a stag which, after one of these unmerciful pursuits, returned to its own lair, and, leaping a high boundary with its last effort, dropped down dead,—the only hound which had kept up with it to the last, dying in like manner. It is said hunting was the only English custom which William of Orange thoroughly and heartily adopted, as if he had been an Englishman himself. He was a

very bold rider, making it a point of honor never to be outdone in any leap, however perilous. A certain Mr. Cherry, who was devoted to the exiled family, took advantage of this to form perhaps the most pardonable design which was ever projected against a king's life. He regularly joined the royal hounds, put himself foremost, and took the most dangerous leaps, in the hope that William might break his neck in following him. One day, however, he accomplished a feat so imminently hazardous, that the king, when he came to the spot, shook his head, and drew back.

Shooting is pursued with the same zeal. Many a man who, if a walk of seven or eight miles were proposed to him, would shrink from it as an exertion beyond his strength, will walk from sunrise till a late dinner hour, with a gun upon his shoulder, over heath and mountain, never thinking of distance, and never feeling fatigue. A game-book, as it is called, is one of the regular publications in which the sportsman may keep an account of all the game he kills, the time when, the place where, and chronicle the whole history of his campaigns. The preservation of the game becomes necessarily an object of peculiar interest to the gentry, and the laws upon this subject are enforced with a rigor unknown in any other part of Europe. In spite of this, it is becoming scarcer every year. Poaching, that is, killing game without a license to do so, is made a regular occupation; from this source, the stage coaches carry hares, partridges, &c. from all parts of the kingdom to the metropolis for sale, and the larders of all the great inns are thus regularly supplied; they who would eagerly punish

the poacher, never failing to encourage him by purchasing from his employers.

Music and dancing can hardly be reckoned among the popular amusements of the English. Christmas, Easter and Whitsuntide, the only seasons of festival in England, are always devoted by the artificers and peasantry to riot and intoxication. Bull-baiting is a favorite sport of the vulgar, but nothing interests them more than a boxing-match,—although it is less in vogue than formerly. Pugilism, as it is scientifically called, seems to be peculiar to the English. This barbarous practice might easily be suppressed; it is against the laws; the magistrates may interfere if they please; yet exhibitions of this sort are frequent. When a match is made between two prize-fighters, the tidings are immediately communicated to the public in what are called the flash newspapers, and paragraphs occasionally appear, stating the rivals to be in training, what exercise they take, and what diet,—for sometimes they feed upon raw beef as a preparative. Meantime, the amateurs and gamblers choose their party, and the state of the betting appears also in the newspapers from time to time; not unfrequently the whole is a concerted scheme, that a few rogues may cheat a great many fools. When the combat at length takes place, a regular report is prepared for the newspapers, as if it were an affair of national concern; the particulars are recorded with a minuteness at once ridiculous and disgraceful, for every movement has its technical or slang name, and the unprecedented science of the successful combatant becomes the theme of general admiration.

The Clubs form a main feature in the social system of the richer classes in London. Formerly they were merely the resort of gamesters, politicians, or men given to the pleasures of the table; at present they have assumed a more intellectual character; and every calling has its peculiar club, from the soldier to the scholar. The effect which this multiplicity of clubs has produced is thought to be highly beneficial; it has begun to counteract the reserved and solitary disposition of the people: it opens a ready intercourse with foreign guests, who are usually admitted as honorary members. It has been thought that the clubs render men less domestic; but in fact they render them less unsocial, and form a cheap mode of intellectual relaxation, and unbend the mind while improving it. But these are their least advantages; they contain the germ of a great improvement in the condition of the humbler classes, who will sooner or later adopt institutions so peculiarly favorable to their condition. By this species of coöperation, a man with £200 a year can, at present, command the luxuries of a man of £5,000 a year,—airy and spacious apartments, the comforts of the table, lights, fires, a library, and intellectual society. The same principle, on a humbler scale, would procure the same advantages for the shopkeeper or the artisan.

All that luxury and convenience demand is found at the club-houses in as great perfection as in private dwellings. The stairs and rooms are covered with fresh and handsome carpets; marble chimney-pieces, superb mirrors, and a profusion of furniture, adorn the rooms. Numerous servants, neatly dressed, are in attendance; and a porter is always at his post, to take

charge of great coats and umbrellas. In the elegant and well furnished library there is a person always ready to fetch you what books you want; all the magazines, newspapers, &c. are provided in the reading-room; a large collection of maps and charts are arranged in a separate apartment;—in short, every convenience for study may be found in these establishments. The arrangements of the first-rate London clubs have now arrived at such a point of perfection, that young men of fashion not only spend the greater part of their time there, but care little for any other society than they find there. Newspapers, billiards, conversation upon sport, gaiety or politics, lounging at the windows and quizzing the passers-by, usually fill up their morning hours, and dispose of those dull moments during which no votary of fashion can with propriety be seen out of doors. Returning either from his attendance at parliament, or from a fatiguing ride, a Member has the satisfaction of having a dinner at a moment's warning, without the troublesome necessity of dressing or pulling off his boots. If he gives a dinner to a party of his fashionable friends, a private apartment is provided for him, together with every luxury and delicacy that London can afford,—the most perfect attendance, the best cookery and the rarest wines.

The English are unquestionably the greatest gamblers in Christendom. London abounds with gaming houses, great and small. The most famous is Crockford's: it is situated in the fashionable part of the city, and is probably the most extensive and splendid gaming establishment in the world. The house and furniture are supposed to have cost £100,000 sterling.

The most sumptuous dinners are here given, free of charge, and the choicest wines are added in profusion. Young noblemen who have just succeeded to their estates, and others who have large expectancies, are sought out and taken by the arm by some person in the pay of the establishment, whose business it is to hunt for victims. By this agent they are invited to dine at Crockford's, but not a word is said about cards or dice. They feel flattered by the invitation and accept it. After the sumptuous dinner a liberal supply of choice wines will often inspire a disposition for gaming where it did not previously exist. It is a great object to dupe one of these "flats," as they are called, and a regular plan is concerted to effect it. All the skill and cunning of experienced gamblers are put in requisition. The victim is treated with the utmost courtesy and attention, and for the first few nights he is allowed almost invariably to win. During the interval, the proprietor of the establishment has informed himself of the amount of his property, and he has been inspired with confidence in his own skill and a deeper passion for play. The road to ruin is made smooth: all his desires are gratified; he seems to have everything in his own way: his purse is filled with unexpected gold, and he dashes into the fashionable world with exultation and display.

The wine-cellar is the great agent that ensures success to the establishment. This is an enormous vault filled with the choicest liquors in the world. The cook has a salary of a thousand guineas a year, and spreads an entertainment as exquisite as the most fastidious epicure could desire. After the young prac-

titioner has enjoyed his good luck and good dinners for some time the tables are turned, and he begins to lose. But he considers it only the fortune of the game: no man can expect to have all the luck on his side, and the play goes on. His ready money is gone; what shall he do? The embarrassment cannot be borne: it must not be whispered in the circles of fashion and rank, where he has already made a sensation, that the young lord can no longer keep up his establishment; but he has no money. This matters not, since Crockford's bank, which is always full, will advance him cash to the amount of his property. He is now ready for a deeper and more exciting game, with the belief that the luck will turn, and he feels that he must win back his money or fall from his elevation in disgrace. In this state of mind he is introduced to a private room, where the French hazard-table stands, and here the work of plunder and robbery is prosecuted on a grand scale. The stakes are usually high: the first he wins; and then, persuaded that the tide of fortune has turned in his favor, he grows more daring. The next stake is higher, and this also he wins. The delicious wines sparkle on the table afresh, for it is only under the maddening influence of the bottle that these deeds of desperation are performed, and the game once more goes on. An immense stake is laid, exceeding the aggregate of all that had gone before,—the throw is made and he loses it! He now feels that unless he can recover himself by a single fortunate stake he is a ruined man; and in the madness of desperation he resolves to make or mar his fortune forever: he stakes his all: and the next cast of the dice makes the young nobleman a beggar!

Such is the manner in which the most princely fortunes are dissipated. If a man, whose estate is known to be sufficiently large, offers to play for a stake of £100,000 at Crockford's, the proffer is instantly accepted. Young noblemen under age have been known to contract "debts of honor" here to the amount of more than the above sum, which they paid off at the expiration of their minority. It is morally certain that every man who frequents this establishment will come off a beggar at last, unless he is a sharer in the gains of the house; and when his money and lands are gone, he is no longer wanted there, and is generally turned away with little ceremony. Crockford, the proprietor of this establishment, died during the present year (1844,) leaving an immense fortune of a million and a half sterling, the whole obtained by his gaming tables. He was originally a fishmonger, and during his whole lifetime was to the last degree illiterate, coarse and vulgar; yet he was supreme lord among the crowds of noblemen who flocked to his club-house. It is estimated that the sums annually lost in the different gaming houses in London, or "hells" as they are very appropriately termed, amount to eight millions sterling, annually.

Nor are the hells of London the only places where gambling is carried on. Betting at horse races, the cock pit, the sparring match and the ring, is practised by all classes, from the lord to the lackey. Betting, in fact, constitutes, at all these amusements, the predominant source of interest. As the horses, at a race course, approach the stand of the judges, the whole mass of spectators seems to writhe with an intensity of

feeling only to be accounted for by the fact, that in addition to the excitement produced by a spectacle of strife, a lively pecuniary interest is felt by thousands distributed through the multitude. Lords and ladies are present, and as they bet thousands of pounds, it must be expected that men and women will follow their imposing example, and where pounds are beyond their means, they will risk shillings or pence. Even boys catch the spirit of the occasion, and risk their money as bravely as their betters.

Of all offences against the laws of good breeding in England, we are told that the three following are the greatest, viz.: to put the knife to the mouth in eating; to take up sugar or asparagus with the fingers, and to spit anywhere in a room. These may be laudable prohibitions in England, though manners differ greatly in different countries. A perfectly well-bred Frenchman uses his fingers where an Englishman does not. Marshal Richelieu detected an adventurer who pretended to be a man of rank, by the single circumstance of his taking up an olive with his fork. Eating with a knife is pretty common in the United States, owing, perhaps, to the fact that the food is of a more liquid character than in England. There is apparently an undue importance attached to these matters, but trivial things are always of the highest moment in what relates to etiquette. A person who has seen much of the world, gives the following advice to a young traveller. "In Naples, treat the people brutally: in Rome, be natural: in Austria, never talk politics: in France, give yourself no airs: in Germany, assume a great many: and in England, *don't spit*." A Dutch-

man who was very uneasy on account of the last prohibition, declared that an Englishman's only spitting-box was his stomach.

A traveller in England cannot fail to admire the well-adapted arrangement of everything belonging to the economy of life; and especially that of the public establishments. The systematic rigor with which whatever has been determined on, is executed, is a striking national characteristic. In the United States our habits of change, our love of novelty, sometimes lead us to overturn a good institution without scruple; it is the new broom only that sweeps clean. In England, the people go even to the opposite extreme. A thing is often maintained, when it has become useless —perhaps pernicious—merely because it has been long established.

The complete division of labor and occupation, in that country, affords a strong contrast to the state of things here. A man there is not expected to know anything beyond his own particular vocation. We Yankees must know and do a little of everything. An Englishman confines himself strictly to his own vocation, and in this he is generally perfect. Everything, there, is not required of the same person, but exactly so much, and no more, as falls within his own department.

The treatment of servants is as excellent as the performance of their duties; each has his prescribed field of activity, in which, however, the strictest and most punctual execution of orders is required; and in any case of neglect, the master knows who is to be called to account. At the same time, the servants enjoy a

reasonable freedom, and have certain portions of time allotted to them which the master carefully respects. They are, however, entirely excluded from all familiarity, and such profound respect is exacted from them, that they appear to be considered rather as machines than as beings of the same order with their masters. This, and their high wages, are no doubt the causes why the servants really possess more external dignity, considering their station, than any other class in England. In many cases it would be a very pardonable blunder in a foreigner to mistake the valet for the lord, especially if he happens to imagine that courtesy and a good address are the distinguishing marks of a man of quality. Such a test is by no means applicable in England, where these advantages are not to be found among the majority of persons of the higher classes.

One of the most repulsive features of the character of the English is that haughty aversion which they show to addressing a stranger; and if the latter should venture to address them, they receive it with the air of an insult, or treat him as if they suspected a design upon their purse. They sometimes laugh at themselves for this strange incivility, but no one attempts to correct his manners. There is a story—made perhaps to illustrate this national characteristic—that a lady saw a man fall into the water, and earnestly entreated the dandy who accompanied her, and who was known to be a good swimmer, to save his life. The exquisite raised his eye-glass with the deliberation and phlegm indispensable to a man of fashion, looked earnestly at the drowning man, whose head rose for the last time, and calmly replied, "It is impossible, Madam,—I

was never introduced to that gentleman!" We are told that two young Englishmen, on their travels, who had studied together at Oxford without an introduction, met accidentally at the top of Mount Vesuvius—they looked foolishly at each other, and walked down the mountain in opposite directions, without speaking.

The first impression which the foreigner receives in England, is that of its *wealth;* and the first thing that strikes us when we inquire into the social system of the country, is the respect in which wealth is held. In some countries Pleasure is the idol; in others Glory and the prouder desires of the world; but with the English, Mammon holds the ascendancy. A notorious characteristic of their society is the universal marketing of their unmarried women;—a marketing to be found nowhere else in Christendom, and which a distinguished writer of that country says is rivalled only by the slave merchants of the East. The English may be called a match-making nation, and their novels give a lively and generally an unexaggerated picture of the intrigues, the manœuvres, the plotting and counter-plotting that make the staple of matronly ambition. In what is called "good society," the heart is remarkably prudent, and seldom falls violently in love without a sufficient "settlement."

The middle classes of the English interest themselves in grave matters; the aggregate of their sentiments is called *opinion.* The higher classes interest themselves in frivolities, and the aggregate of their sentiments is termed *fashion.* The former represents the popular mind, the latter the aristocratic. English fashion is a strange thing, often contradictory not only

to common sense, but contradictory to itself. It has a respect for wealth, with an affected disdain for it. The man of title has generally either sprung from the class of rich citizens, acknowledging, as the founder of his rank, some thriving merchant, banker, or lawyer, or he has maintained his station by intermarriage with that class. On the one hand, therefore, he is driven to respect and to seek connexion with the wealthy, while on the other, the natural exclusiveness of titular pride creates in him or in his wife a desire to maintain closely an intimacy with that select circle into which mere wealth is never allowed to intrude. The English allow the opulent to possess power, but they deny them fashion. But the wheel is constantly turning round, and in the next generation, the wealthy cit is transformed into the titled exclusive. Some one in Dr. Johnson's company was asking the question, "Where is the spirit of the ancient aristocracy?" "Sir," replied the Doctor, "I will tell you:—it is gone into the city to seek a fortune."

In our country we have no privileged classes, but in England the *nobility* constitute an important feature of society and an unfailing source of interest to all. The movements of persons belonging to this superior race of beings are watched by the people with the liveliest interest, and their doings, good or bad, constitute a large share of the staple for town and country gossip. A thing which would be wholly indifferent, if done by a plebeian, possesses a thrilling interest if it is the work of my lord or my lady. In describing English manners, it would be unpardonable to leave out these high and mighty personages.

Owing to the meeting of parliament, the London season, as it is called, takes place during the finest months in the year. No sooner has the spring begun to put forth her blossoms, than carriages and four may be seen hastening in every direction towards the metropolis. Green fields are exchanged for smoky streets, the lowing of cattle for the voices of statesmen, and the song of the lark for the warbling of Grisi or Persiani. The noble mansions in Cavendish or Grosvenor Square, and the elegant fabrics in Park-Lane and May-Fair, which all winter have looked forlorn and deserted, now begin to assume an appearance of business and gaiety. The unmarried nobleman usually hastens to his favorite hotel, in Berkeley or St. James's square, Albemarle street or Piccadilly. The bowing waiters welcome the arrival of the coroneted carriage. The Morning Post announces his lordship's arrival, and his fashionable friends hasten to welcome his return to the metropolis. In an incredibly short period, his table is covered with petitions from authors who request the permission of dedicating their works to him; from actresses who request his patronage on a benefit night; from half-starved younger sons wishing for promotion in the army or navy; from men out of place who are desirous of preferment; tickets from Almack's, tradesmen's bills, showers of invitations, letters from his agents, from his steward, &c. It is seldom that the noble lord has either time or inclination to attend to these multifarious matters. While taking his chocolate in dressing gown and slippers, he opens a few, answers those from ladies, commits a proportion to the flames, and intrusts the rest to the discretion of his secretary or confidential valet.

If he is a man of political consequence, his society is courted by men in power, by ministers to whom his vote may be of service, and who endeavor by invitations to their select dinners, and other marks of attention, to draw him over to their party. If parliament has met, his lordship drives to the House of Lords, and takes his seat amongst his peers. When the debate is over, he mounts his horse, and gallops to the park; renews his acquaintance with the ladies of his own circle; makes his appearance at the windows of the most fashionable club; chooses his box at the opera; patronizes the new singer, or ballet dancer, and repairs from thence to a select supper at lady J——y's, or perhaps terminates the evening by disposing of some of his loose cash at Crockford's. A soirée at H— House, is one which his lordship would by no means omit. This splendid mansion is situated in Park-Lane. On festive occasions nothing can be more brilliant than the appearance it presents. The stair is an inclined plane, winding through the house by a gentle ascent, and richly covered with Turkey carpet. The light is inclosed in pillars of crystal, which have a very brilliant and novel effect. The rooms are magnificently furnished; and even the dressing room and boudoir of the marchioness are thrown open on gala nights for the inspection of the curious. The furniture of the boudoir is composed entirely of Indian shawls of immense value. The chairs and sofas are covered with the borders of these shawls. All the toilette ornaments are massive gold; and pages dressed in pink and silver are in constant attendance. If the nobleman is married, he prefers

his family mansion to an hotel. His society is more extensive, yet more recherchée. The duke of D. though an unmarried nobleman, yet being of a certain age, and possessed of a stupendous fortune, is in the habit of giving balls, suppers, and private theatricals, to which ladies of the highest rank consider it a distinction to be invited. They do not even expect his grace to exert his memory so far as to call upon them, but leave their cards with his porter, who inscribes their names in his book. It is also the duty of a nobleman to attend the levees and drawing-rooms at court, on which occasion he displays every possible magnificence in dress, equipage, and liveries.

But parliament at length is up, London gaiety ends,

> "And tradesmen, with long bills, and longer faces,
> Sigh as the post-boys fasten on the traces."

Every one who has the least pretensions to fashion hastens from town, as if the plague or cholera morbus had suddenly made their appearance in its populous streets. As Lord Byron says,

> "The English winter—ending in July
> To recommence in August—now was done,
> 'T is the postilion's paradise; wheels fly;
> On roads, east, south, north, west, there is a run."

The Morning Post announces the departure of the noble lord and his family for his seat in the county of ——, as the shooting-season is about to commence. His lordship, however numerous his estates, gives the preference to that where the best sport can be furnished. But to enliven the solitude of the country, a select and numerous party of his fashionable and sporting friends are invited to join him. Dukes and duchesses,

earls and countesses, foreigners of distinction, Greek counts, and Polish princes, sporting characters, men of talent and literature, or who wish to pass for such; wits, poets, and hangers on, of every description, and frequently the last celebrated actress or singer, who has consented to warble a few notes at an enormous expense, all follow in his train; some to amuse, and some to be amused, some to kill time, and others to kill birds; fortune-hunters and fox-hunters, some from the love of gaming, and others from the love of game. A French cook, an Italian confectioner, and a German courier have been sent down to prepare for the reception of the guests. The country squires and their wives look out anxiously for the arrival of the nobleman and his London train; the ladies in hopes of seeing the last London fashions and London airs, gay breakfasts and county balls; the gentlemen in the more substantial expectation of good dinners and choice wines. The villagers rejoice at seeing the curling smoke once more ascend from the chimneys of the great house. The gamekeepers clean their rusty firelocks and shot belts. The grooms look well to the condition of their stud, and the gardeners arrange their hot-houses, conservatories, and pineries for my lady's approbation. The family seat of an English nobleman usually combines ancient grandeur with modern elegance.

The principal entries are guarded by gates of solid iron, with porter's lodges constructed with much taste; sometimes castellated to suit the architecture of the house itself, or low Grecian buildings with rows of marble pillars, entwined with jasmine and roses. The

avenue winds through the park, which is a vast inclosure, frequently twenty miles in circumference, and adorned with scattered clumps of noble trees, oaks which are the growth of centuries,

> "And oaks, as olden as their pedigree,
> Told of their sires, a tomb in every tree."

Summer-houses, cottage-ornées, and temples are scattered in every direction. Perhaps a noble river winds its course through the grounds, with wooded banks sloping downward to its brink; or a broad transparent lake with islands and pleasure-boats, adds to the variety of the scenery. Numerous herds of deer may be seen lying under the forest-trees, startling at the slightest sound, and sweeping by to hide themselves in the thickest shade. Then there are gardens with heated-walls, shrubberies and plantations of vast extent, green-houses and hothouses, graperies, pineries and aviaries; yet little rural beauty is enjoyed by the proprietor of the estate; for the flowers have faded, and the leaves grown yellow with the autumnal tint, before fashion permits him to pay any lengthened visit to his country seat. Within the mansion there are long suites of rooms, furnished with all the refinement of modern luxury, Turkey carpets, low ottomans, damask hangings, and walls draped with silk, and panelled with mirrors; statues, vases, and candelabras, tables of mosaic and *or-molu*; long galleries, and huge halls which retain a more ancient and feudal taste; the walls hung with family-portraits, descended from generations long since passed away,—barons in steel, and ladies in antique court-dresses; judges in ermine, and generals in armor; beauties from the pencil of

Vandyke and Sir Peter Lely—frequently mingled with paintings from still greater masters;—Claude Lorraines, Titians, and Salvators. It might be thought from the heterogeneous mixture of guests assembled at the nobleman's villa, that little harmony would subsist among them. But there is one rule observed by the host which is seldom broken in upon. He never interferes with the pursuits of his guests, but leaves them to follow the bent of their own inclinations whether grave or gay.

The man of literature and the sportsman, follow their respective tastes undisturbed. Here is a library for the studious, music-rooms for the lover of harmony; for the connoisseur there is the gallery of paintings, and billiards for those who prefer that amusement. Horses ready saddled are at the disposal of all who wish for exercise; and numerous servants are in waiting to attend the call of those who remain in their apartments, and prefer their own society to that of others. If the morning is fine, and fitted for the enjoyment of the chase, his lordship rises betimes, and joins the sportsmen. The court now presents an animated scene; there are game-keepers; gentlemen in shooting-jackets or hunting-coats; grooms giving gentle exercise to the hunters; grey-hounds in leashes; pointers, &c. A substantial breakfast is spread for the keen appetite of the sportsmen. The side-tables are covered with game, cold meat, and wine. A hasty breakfast is interrupted by the shrill blast of the horn. The huntsman rides round at the head of his yelling pack of fox-hounds, cracks his whip, and calls each dog to order by name. The nobleman and his sporting

guests hurry out, mount their hunters, and gallop after the hounds. But if the morning is dark and rainy, and no sport can be enjoyed out of doors, other amusements are resorted to. The breakfast-room is filled with idlers and loungers.

The first interesting moment is the arrival of the newspapers and letters. The eagerness with which the bag is opened, and the avidity with which its contents are received, would lead one to suspect, that wherever the guests may have strayed, their thoughts are in London. As his lordship enjoys the same liberty that he leaves to his guests, he probably passes the morning in his apartment, receives his steward, looks over his bills, listens to the complaints of his tenantry, or consults with his architect in regard to the repairing or embellishing his mansion. Perhaps an hour at billiards, or a visit to the stables, passes away the time till luncheon, when the ladies meet to eat, and the gentlemen to look at them, for no true gourmand will spoil his dinner by an intervening meal. But the dinner hour in the country is the time for sociability, when English reserve thaws, when the company meet together probably for the first time in the day, and the courteous host presides at his table with the cares of the morning erased from his brow.

The large hall is brilliantly lighted up, and a cheerful fire blazes in the grate. The tables and sideboard shine in all the luxury of massive gold plate, with the family arms emblazoned in every direction. The refined French cookery is mingled with more solid fare for the hungry sportsman and the county squire. The conversation sparkles like the cham-

paigne; and brilliant wit, which has been corked up all day, now flows unchecked. In the evening, the long suite of rooms are in a blaze of light, and the delicate exotics of the conservatory shining in the light of the lamps produce a kind of artificial summer. Music and dancing, cards and conversation, are resorted to by turns. The sportsmen recount their feats; the gourmand discusses the merits of the dinner; and the politicians sit in a nook apart, calculating upon the probabilities of a continental war. The company usually disperse by midnight, the ladies to recruit their looks for the next London season, the gentlemen to recruit their strength for the next pheasant *battue*, or fox-chase. When the sporting season is over, the guests disperse, and his lordship is left at liberty to dispose of his time, either in remaining to cultivate the acquaintance of his country neighbors, or in visiting his other estates. The Christmas festivities bring a renewal of country gaiety. A tour to the continent frequently disposes of the remaining months till politics and pleasure recall the noble lord to London.

Among his graceful sketches of foreign manners, Mr. Willis gives us the following description of a visit which he paid the Duke of Gordon at his castle. Though this was situated in the north of Scotland, the society there was English, and the delineations may be regarded as generally descriptive of the country life of the higher nobility of Great Britain. We begin our extract at a point when the traveller has been shown by the servant to his room in the castle.

"It was a mild, bright afternoon, quite warm for the end of an English September, and with a fire in the

room, and a soft sunshine pouring in at the windows, a seat by the open casement was far from disagreeable. I passed the time till the sun set, looking out on the park. Hill and valley lay between my eye and the horizon; sheep fed in picturesque flocks; and small fallow deer grazed near them; the trees were planted, and the distant forest shaped by the hand of taste; and broad and beautiful as was the expanse taken in by the eye, it was evidently one princely possession. A mile from the castle wall, the shaven sward extended in a carpet of velvet softness, as bright as emerald, studded by clumps of shrubbery, like flowers wrought elegantly on tapestry; and across it bounded occasionally a hare, and the pheasants fed undisturbed near the thickets, or a lady with flowing riding-dress and flaunting feather, dashed into sight upon her fleet blood-palfrey, and was lost the next moment in the woods, or a boy put his pony to its mettle up the ascent, or a gamekeeper idled into sight with his gun in the hollow of his arm, and his hound at his heels —and all this little world of enjoyment and luxury, and beauty, lay in the hand of one man, and was created by his wealth in these northern wilds of Scotland, a day's journey almost from the possession of another human being. I never realized so forcibly the splendid result of wealth and primogeniture.

"The sun set in a blaze of fire among the pointed firs crowning the hills, and by the occasional prance of a horse's feet on the gravel, and the roll of rapid wheels, and now and then a gay laugh and merry voices, the different parties were returning to the castle. Soon after, a loud gong sounded through the

gallery, the signal to dress, and I left my musing occupation unwillingly to make my toilet for an appearance in a formidable circle of titled aristocrats, not one of whom I had ever seen, the duke himself a stranger to me, except through the kind letter of invitation lying upon the table.

"I was sitting by the fire imagining forms and faces for the different persons who had been named to me, when there was a knock at the door, and a tall, white-haired gentleman, of noble physiognomy, but singularly cordial address, entered, with the broad red riband of a duke across his breast, and welcomed me most heartily to the castle. The gong sounded at the next moment, and, in our way down, he named over his other guests, and prepared me in a measure for the introductions which followed. The drawing-room was crowded like a *soirée*. The duchess, a very tall and very handsome woman, with a smile of the most winning sweetness, received me at the door, and I was presented successively to every person present. Dinner was announced immediately, and the difficult question of precedence being sooner settled than I had ever seen it before in so large a party, we passed through files of servants to the dining-room.

"It was a large and very lofty hall, supported at the ends by marble columns, within which was stationed a band of music, playing delightfully. The walls were lined with full-length family pictures, from old knights in armor to the modern dukes in kilt of the Gordon plaid; and on the sideboards stood services of gold plate, the most gorgeously massive, and the most beautiful in workmanship I have ever seen. There were,

among the vases, several large coursing-cups, won by the duke's hounds, of exquisite shape and ornament.

"I fell into my place between a gentleman and a very beautiful woman, of perhaps twenty-two, neither of whose names I remembered, though I had but just been introduced. The duke probably anticipated as much, and as I took my seat he called out to me, from the top of the table, that I had upon my right Lady ——, 'the most agreeable woman in Scotland.' It was unnecessary to say that she was the most lovely.

"I have been struck everywhere in England with the beauty of the higher classes, and as I looked around me upon the aristocratic company at the table, I thought I never had seen 'heaven's image double-stamped as man and noble' so unequivocally clear. There were two young men and four or five young ladies of rank —and five or six people of more decided personal attractions could scarcely be found; the style of form and face at the same time being of that cast of superiority which goes by the expressive name of 'thoroughbred.' There is a striking difference in this respect between England and the countries of the continent, —the *paysans* of France and the *contadini* of Italy being physically far superior to their degenerate masters; while the gentry and nobility of England differ from the peasantry in limb and feature as the racer differs from the dray-horse, or the greyhound from the cur. The contrast between the manners of English and French gentlemen is quite as striking. The *empressement*, the warmth, the shrug and gesture of the Parisian; and the working eyebrow, dilating or contracting eye, and conspirator-like action of the Italian

in the most common conversation, are the antipodes of English high breeding. I should say a North American Indian, in his more dignified phrase, approached nearer to the manner of an English nobleman than any other person. The calm repose of person and feature, the self-possession under all circumstances, that incapability of surprise or *dereglément*, and that decision about the slightest circumstance, and the apparent certainty that he is acting absolutely *comme il faut*, is equally "gentlemanlike" and Indianlike. You cannot astonish an English gentleman. If a man goes into a fit at his side, or a servant drops a dish upon his shoulder, or he hears that the house is on fire, he sets down his wine-glass with the same deliberation. He has made up his mind what to do in all possible cases, and he does it. He is cold at a first introduction, and may bow stiffly (which he always does) in drinking wine with you, but it is his manner; and he would think an Englishman out of his senses, who should bow down to his very plate and smile as a Frenchman does on a similar occasion. Rather chilled by this, you are a little astonished, when the ladies have left the table, and he closes his chair up to you, to receive an invitation to pass a month with him at his country house, and to discover that at the very moment he bowed so coldly he was thinking how he should contrive to facilitate your plans for getting to him or seeing the country to advantage on the way.

"The band ceased playing when the ladies left the table, the gentlemen closed up, conversation assumed a merrier cast, coffee and *chasse-café* were brought in when the wines began to be circulated more slowly;

and at eleven, there was a general move to the drawing-room. Cards, tea and music filled up the time till twelve, and then the ladies took their departure and the gentlemen sat down to supper. I got to bed somewhere about two o'clock; and thus ended an evening which I had anticipated as stiff and embarrassing, but which is marked in my tablets as one of the most social and kindly I have had the good fortune to record on my travels.

"I arose late on the first morning after my arrival at Gordon Castle, and found the large party already assembled about the breakfast-table. I was struck on entering with the different air of the room. The deep windows, opening out upon the park, had the effect of sombre landscapes in oaken frames; the troops of liveried servants, the glitter of plate, the music, that had contributed to the splendor of the scene the night before, were gone; the duke sat laughing at the head of the table, with a newspaper in his hand, dressed in a coarse shooting jacket and colored cravat; the duchess was in a plain morning-dress and cap of the simplest character; and the high-born women about the table, whom I had left glittering with jewels and dressed in all the attractions of fashion, appeared with the simplest *coiffure* and a toilet of studied plainness. The ten or twelve noblemen present were engrossed with their letters or newspapers over tea and toast; and in them, perhaps, the transformation was still greater. The *soigné* man of fashion of the night before, faultless in costume and distinguished in his appearance, in the full force of the term, was enveloped now in a coat of fustian, with a coarse waistcoat

of plaid, a gingham cravat, and hob-nailed shoes (for shooting,) and in place of the gay hilarity of the supper-table, wore a face of calm indifference, and ate his breakfast and read the paper in a rarely broken silence. I wondered, as I looked about me, what would be the impression of many people in my own country, could they look in upon that plain party, aware that it was composed of the proudest nobility and the highest fashion of England.

"Breakfast in England is a confidential and unceremonious hour, and servants are generally dispensed with. This is to me, I confess, an advantage it has over every other meal. I detest eating with twenty tall fellows standing opposite, whose business it is to watch me. The coffee and tea were on the table, with toast, muffins, oat-cakes, marmalade, jellies, fish, and all the paraphernalia of a Scotch breakfast; and on the sideboard stood cold meats for those who liked them, and they were expected to go to it and help themselves. Nothing could be more easy, unceremonious and affable, than the whole tone of the meal. One after another rose and fell into groups in the windows, or walked up and down the long room, and, with one or two others, I joined the duke at the head of the table, who gave us some interesting particulars of the salmon fisheries in the Spey. The privilege of fishing the river within his lands, is bought of him at the pretty sum of eight thousand pounds a year! A salmon was brought in for me to see, as of remarkable size, which was not more than half the weight of our common American salmon.

"The ladies went off unaccompanied to their walks

in the park and other avocations; those bound for the covers joined the game-keepers, who were waiting with their dogs in the leash at the stables; some paired off to the billiard-room, and I was left with Lord Aberdeen in the breakfast room alone. The tory ex-minister made a thousand inquiries, with great apparent interest, about America. When secretary for foreign affairs in the Wellington cabinet, he had known Mr. McLane intimately. He said he seldom had been so impressed with a man's honesty and straightforwardness, and never did public business with any one with more pleasure. He admired Mr. McLane, and hoped he enjoyed his friendship. He wished he might return as our minister to England. One such honorable, uncompromising man, he said, was worth a score of practised diplomatists. He spoke of Gallatin and Rush in the same flattering manner, but recurred continually to Mr. McLane, of whom he could scarcely say enough. His politics would naturally lead him to approve of the administration of General Jackson, but he seemed to admire the president very much as a man.

"Lord Aberdeen has the name of being the proudest and coldest aristocrat of England. It is amusing to see the person who bears such a character. He is of the middle height, rather clumsily made, with an address more of sober dignity than of pride or reserve. With a black coat much worn, and always too large for him, a pair of coarse check trousers very ill made, a waistcoat buttoned up to his throat, and a cravat of the most primitive *negligé*, his aristocracy is certainly not in his dress. His manners are of absolute simpli-

city, amounting almost to want of style. He crosses his hands behind him, and balances on his heels; in conversation his voice is low and cold, and he seldom smiles. Yet there is a certain benignity in his countenance, and an indefinable superiority and high breeding in his simple address, that would betray his rank after a few minutes' conversation to any shrewd observer. It is only in his manner toward the ladies of the party that he would be immediately distinguishable from men of lower rank in society.

"Still suffering from lameness, I declined all invitations to the shooting parties, who started across the park, with the dogs leaping about them in a phrensy of delight, and accepted the duchess's kind offer of a pony phaeton to drive down to the kennels. The duke's breed, both of setters and hounds, is celebrated throughout the kingdom. They occupy a spacious building in the centre of a wood, a quadrangle enclosing a court, and large enough for a respectable poor-house. The chief huntsman and his family, and perhaps a gamekeeper or two, lodge on the premises, and the dogs are divided by palings across the court. I was rather startled to be introduced into the small enclosure with a dozen gigantic blood-hounds, as high as my breast, the keeper's whip in my hand the only defence. I was not easier for the man's assertion that, without it, they would 'hae the life oot o' me in a crack.' They came around me very quietly, and one immense fellow, with a chest like a horse, and a head of the finest expression, stood up and laid his paws on my shoulders, with the deliberation of a friend about to favor me with some grave advice. One can

scarce believe these noble creatures have not reason like ourselves. Those slender, thorough-bred heads, large, speaking eyes, and beautiful limbs and graceful action should be gifted with more than mere animal instinct. The greyhounds were the beauties of the kennel, however. I never had seen such perfect creatures. 'Dinna tak pains to caress 'em, sir,' said the huntsman, 'they 'll only be hangit for it.' I asked for an explanation, and the man, with an air as if I was uncommonly ignorant, told me that a hound was hung the moment he betrayed attachment to any one, or in any way showed signs of superior sagacity. In coursing the hare, for instance, if the dog abandoned the scent to cut across and intercept the poor animal, he was considered as spoiling the sport. Greyhounds are valuable only as they obey their mere natural instinct, and if they leave the track of the hare, either in their own sagacity, or to follow their master, in intercepting it, they spoil the pack, and are hung without mercy. It is an object, of course, to preserve them what they usually are, the greatest fools as well as the handsomest of the canine species, and on the first sign of attachment to their master, their death-warrant is signed. They are too sensible to live. The duchess told me afterward that she had the greatest difficulty in saving the life of the finest hound in the pack, who had committed the sin of showing pleasure once or twice when she appeared.

"The setters were in the next division, and really they were quite lovely. The rare tan and black dog of this race, with his silky, floss hair, intelligent muzzle, good-humored face and caressing fondness (lucky

dog! that affection is permitted in *his* family!) quite excited my admiration. There were thirty or forty of these, old and young; and a friend of the duke's would as soon ask him for a church living as for the present of one of them. The former would be by much the smaller favor. Then there were terriers of four or five breeds, of one family of which (long-haired, long-bodied, short-legged and perfectly white little wretches) the keeper seemed particularly proud. I evidently sunk in his opinion for not admiring them.

"I passed the remainder of the morning in threading the lovely alleys and avenues of the park, miles after miles of gravel-walk, extending away in every direction, with every variety of turn and shade, now a deep wood, now a sunny opening upon a glade, here along the bank of a stream, and there around the borders of a small lagoon, the little ponies flying on over the smoothly-rolled paths, and tossing their mimicking heads, as if they too enjoyed the beauty of the princely domain. This, I thought to myself, as I sped on through light and shadow, is very like what is called happiness; and this (if to be a duke were to enjoy it as I do with this fresh feeling of novelty and delight) is a condition of life it is not quite irrational to envy. And giving my little steeds the rein, I repeated to myself Scott's graphic description, which seems written for the park of Gordon castle, and thanked Heaven for one more day of unalloyed happiness.

'And there soft swept in velvet green,
The plain with many a glade between,
Whose tangled alleys far invade
The depths of the brown forest shade;

And the tall fern obscured the lawn,
Fair shelter for the sportive fawn.
There, tufted close with copse-wood green,
Was many a swelling hillock seen,
And all around was verdure meet
For pressure of the faries' feet.
The glossy valley loved the park,
The yew-tree lent its shadows dark,
And many an old oak worn and bare
With all its shivered boughs was there.'"

Such is the alluring and seductive aspect which life assumes with the English nobility. But there is still one step higher in the gradations of rank. Royalty is above mere nobility. Educated in a species of every-day protestantism against kings, queens, and princes, we Americans can hardly comprehend the depth and energy of English loyalty. It is unquestionably the strongest sentiment in an Englishman's bosom. He will hear profanity toward God with more equanimity than contempt of the king or queen. This will enable us to understand the lively and loving interest with which the whole nation read accounts of the most trifling incidents in relation to the royal family.

To us it is amazing as well as amusing to look over the English papers, and remark the regular bulletins which are issued, setting forth the proceedings of the queen, her babies, and her royal consort. It is said that three hundred thousand dollars have been expended in pictures of the queen alone; and it may be easily believed, for not only are there pictures of her without number, but almost every event of her life is represented by wood cuts in the illustrated newspapers. Nor is this

all—we have pictures of Prince Albert and the little Prince of Wales; of the queen's ponies, poodles, and pigeons; of her hens and chickens; her coaches and costumes—everything indeed that belongs to her, of which a visible representation can be made.

The greediness with which these things are read, leads the editors of the papers to seize upon every incident fit for pictorial representation, and the ready artist furnishes a lively and effective sketch, of course "*taken on the spot.*" The following fact will show the quackery resorted to to gratify the public appetite for *Victoriana.* The "Illustrated News" recently published a "correct view," as they said, of a *shearing* in Scotland, at which the queen was stated to have been present. There were the sheep, in the act of being denuded of their natural overcoats, and the queen, looking sympathizingly at the undressed mutton—as well she might, the season being the latter end of September. It appeared afterwards, however, that the *shearing* at which her majesty was present was a reaping—shearing being the Scotch for that operation. The conductor of the "News" saw from the Scotch papers that the queen had been at a shearing, and concluding that the word related to sheep, perpetrated this gross blunder. The engraving was said to be "from a drawing made on the spot!"

In our brief space, we cannot furnish a better idea of the pomp and circumstance surrounding the throne of England, than by giving the following account from a recent English paper.

"Lofty was the ceremonial, splendid the feast, in Windsor Castle last night; when Queen Victoria's

Chapel at Windsor.

second son was christened. Royal visiters began to arrive early in the afternoon,—the Duchess of Kent, the Queen Dowager, with Prince Edward of Saxe Weimar, the Duke and Duchess of Cambridge with the Hereditary Grand Duke and Grand Duchess of Mecklenberg Strelitz, the Duchess of Gloucester, Prince William of Prussia; all suitably attended. Many more distinguished visiters also came—foreign ministers, cabinet ministers, and others, and were admitted to seats in the chapel. The sacred place was gorgeously fitted up for the occasion: the altar covered with crimson velvet and gold, and illumined by wax lights in golden candlesticks. The Archbishop of Canterbury presided at the altar, aided by the Bishop of Norwich and the Bishop of Oxford, with the Queen's and Prince Albert's chaplains. After six o'clock all was ready, and the royal procession entered the chapel. This was distinguished from previous pageants by the presence of the elder children. First came some officers of the household. Then the sponsors—namely, the Duke of Cambridge, proxy for Prince George; the Duchess of Kent, proxy for the Duchess of Saxe Coburg Gotha; the Duke of Wellington, proxy for the Prince of Leiningen; followed by the ladies and gentlemen of their suites. More officers of the household. The Queen, leading the Princess Royal, walked with Prince William of Prussia by her side: Prince Albert was beside the Queen Dowager, and led the Prince of Wales. Then came the rest of the royal visiters; and lastly, more officers. The Queen wore a white satin dress trimmed with Honiton lace, a diamond tiara on her head, with the

insignia of the Garter: the little children were dressed in white satin and lace; the princes in military uniforms. The service began with Palestrina's 'O be joyful.' When the music ceased, Prince Albert's Groom of the Stole conducted into the chapel the Dowager Lady Lyttleton, bearing the royal infant; who was baptized by the Archbishop; the Duke of Cambridge giving the name—"Alfred-Ernest-Albert." His Royal Highness Prince Alfred was carried out of the chapel to the sound of Handel's Hallelujah Chorus from *Judas Maccabæus*. A benediction closed the service, at seven o'clock; and the procession withdrew in the order of its entrance.

"Within half an hour afterwards, a bevy of guests entered St. George's Hall for the banquet. Numberless wax-lights made it brighter than day; the tables and sideboards, covered with the riches of the household treasury, 'shone all with gold and stones that flame-like blazed.' The Queen sat at one end of the table, Prince William on her right, the Duke her uncle on her left; Prince Albert sat at the other end, between Queen Adelaide and the Duchess of Kent. More royal guests, the clergy, cabinet and foreign ministers, ladies and gentlemen of the household and of the several suites, surrounded the board. The Steward of the Household gave the toasts, beginning with 'His Royal Highness Prince Alfred;" music playing at the meal and between the toasts.

"After dinner, the Queen led the way to the Waterloo Chamber; where a concert was performed of instrumental music by Beethoven, Haydn, Mayerbeer, Spohr, Mendelssohn, Bartholdy, and Weber. Spohr's piece was a manuscript symphony, describing the

moral career of man—the bright innocence of childhood, the age of passion, and the reign of mature virtue : it was composed for two orchestras, and was performed accordingly, by eleven solo-players in the east gallery, and a numerous orchestra in the west gallery, more than a hundred feet distant; seventy performers in all. Thus the rejoicings terminated."

The preceding sketches will enable the reader to form some idea of the gorgeous and imposing attributes with which royalty is clothed in England. Though the good sense of the people forbid the Asiatic belief that the sovereign is a divinity, there is still an habitual idolatry toward the king and queen, which is scarcely less profound. The present sovereign is seen to revolve in an orbit of peculiar splendor, and her sex, youth, and fair fame, have added a lively personal interest to the usual attractions of the occupant of the throne.

It would be painful to turn from this glittering spectacle, to what are termed the *lower classes* of England. While the brilliant train of those who are called noble. are rushing by in wealth and splendor, there are millions of suffering beings crushed beneath the relentless wheels of pomp and power. It is not within the scope of these pages to exhibit the condition of the people of England, and if it were, the subject is too familiar to require enlargement here. We need only say that the pictures of poverty, degradation and misery, throughout the three kingdoms, which are brought to us in the English papers, by every steamer, are indeed frightful—and it would seem that even the musical voice of adulation which fills the ear of majesty, must be drowned by the groans of suffering millions throughout the realm.

WALES.

The Welsh, as a relic of an ancient Celtic people, possess few external marks of their origin. They have, to a great extent, become Anglicised in costume, and we should in vain search among them for the *breacan*, or chequered clothing of their Scythian ancestors. The general material of dress is home made, or, at least, a common kind of woollen cloth and flannel. The women wear close-fitting jackets and dark brown or striped linsey-woolsey petticoats. The most remarkable part of the Welsh costume is the hat worn by the women. All females in the parts of the country not modernized, wear round black hats, like those of the men, and this usage is countenanced to some extent, by ladies of the higher ranks. The fashion is derived from England, but it is two or three centuries old. Young women wear mob caps pinned under the chin; the older ones wrap up their heads in two or three colored handkerchiefs. Both young and old throw a scarlet whittle over their shoulders, except in North Wales, where this is replaced by a large blue cloak descending to the feet, which is worn at all seasons, even in the hottest weather. Linen is rarely used, flannel being substituted in its place. Neither are shoes or stockings worn, except sometimes in fine weather, and then they are carried in the hand if the

woman be going any distance, and put on near the place of destination.

The Welsh peasantry live in cottages, which are in general equally wretched without and within. There is a scantiness of furniture, and a great absence of comfort in the rooms. One small apartment with an uneven mud floor contains the family and effects. A miserably small window, half covered with paper panes, admits a scanty portion of light: a bed in one corner, and one or two turn-up bedsteads, looking like chests of drawers by day, show the room to be both dormitory and kitchen. The bed is an enormous square thing like a closet, opening with a kind of door at the side, and generally containing six or seven sleepers. The rest of the furniture consists of a table, a chair, a stool or a bench, a pitcher, bucket, &c. The more ornamental furniture consists of a little earthenware on a rickety shelf or dresser. From the ground floor you not unfrequently look into the loft, which is reached by a ladder leading to an opening in the ceiling, if the rafters have any ceiling at all. This loft is rarely occupied, being commonly used as a receptacle for lumber. It is surprising to see the number of persons who live in these small dwellings. Nine or ten children are sometimes counted at the door of a cottage scarcely larger than a sizeable closet, all of whom, with their parents, eat, drink and sleep within: these creatures, however, look ruddy and healthy, and seem not to know that they are packed almost as closely as bees in a hive. A recent traveller in Wales observes, "I have seen two old women living together in a room that many a dainty well-styed pig

would grunt and turn up his nose at. Two beds entirely filled one side of the long, narrow apartment; a little table, a chair and an old chest lined the other, whilst a mere passage in the middle led from the door to the fire-place, by which the poor creatures sat. There was no symptom of a window. Did they require light in the depth of winter, when frost and snow were biting them, they were obliged to open the door to perform their necessary duties, even though the white flakes darted in upon their scanty furniture, and the cold blast whistled through the hovel, whilst their aged limbs shook and vibrated to it."

The Welsh market-women are exceedingly good riders; they sit on their horses as squarely and easily as they would in an arm chair. They wear large red cloaks and shawls; and a ludicrous incident once occurred of a body of French invaders being seized with a panic and retreating to the coast, at the sight of a phalanx of mounted Welsh wives descending a hill. The horse is commonly well laden; the tips of his ears and of his tail, with a portion of his legs and feet, are alone visible on one side. In front sits a jolly farmer's wife, with a round face and a broad hat; each cheek discovers the flap of a very stiff cap, the borders of which nearly meet under the chin. A red cloak falls from her shoulders and almost covers the horse; beneath the cloak, a dark striped petticoat of coarse woollen material reaches nearly to the shoes, which are very substantial although ill-shaped. One hand carelessly holds the bridle, the other grasps with care a huge basket. The dame disdains a whip, or the horse requires none—as he jogs on at a steady,

untiring pace. Behind, on the same horse, sits a ruddy-faced, strapping girl of about eighteen, the age at which Welsh females mature into prettiness. There is more attention to show in her costume. Her rounded figure is shrouded by no cloak, but a neat crimson handkerchief is pinned tightly over her shoulders, and as the loose outer skirt of her gown falls back, it displays a petticoat of fine material striped with red. Look a little further up the road, and you will see a similar pair, the hindermost of which has a baby in her lap, whose disposition is none of the quietest, for he claps his little hands with glee at every jog of the animal they are riding.

At a marriage among the lower classes in Wales there must be a *staffell*, which corresponds with the *trousseau* of the French, though it embraces a greater number of articles than that fashionable appendage to a lady's bridal. The generosity and attachment of the man, do not, generally speaking, make him unmindful of his household comforts, which he expects his intended wife to provide for him before he takes her for better or worse. The earliest and most earnest desire of a Welsh woman is to procure a good staffell. For instance: a girl enters service at the age of sixteen, and she may remain at service till thirty, before she has completed her staffell. With the first five shillings of her earnings she buys two cups with red and yellow birds upon them, a jug, a pictured plate, a teacup and saucer. It is true she is in want of a new gown, and is obliged to go without stockings, except on Sundays, but what of that? Two cups, a jug, &c. are the beginning of a staffell, and she knows that without a

staffell she can never get a husband. Year after year she is constantly adding to these articles of earthenware. Not a fair or market does she visit without picking up something. There seems to be a strange fancy for jugs in this business. The traveller above quoted says, "Upon a certain shelf in her mother's house, and under lock and key, may be seen some twenty or thirty jugs of all forms, and ornamented with every species of device; large jugs and small jugs, tall jugs and short jugs, some painted over with flowers, trees, birds and houses, and others with men, horses and hounds. She has tea cups and saucers without end; plates with little similarity of form or size; drinking cups in equal profusion; one or two choice glasses; several little china sheep and lambs, with trees growing out of their tails, and not, like the one which sheltered Baron Munchausen, proceeding from the back of the animals; spoons that try to persuade you they are silver; a deep blue thick glass teapot, &c. All these she has, and much more, which has absorbed her income, or a considerable part of it, from the age of sixteen to thirty. Wonder not, oh ye damsels! at Sally's early efforts at staffell-making. I know a respectable old maid who has been *keeping company* with a smart widower for the last twenty years, and whose banns have actually been published half a dozen times, yet whose devoted lover will not marry her because her staffell has not yet attained the size and substance he thinks necessary for domestic comfort."

It has often been observed that civilization and knowledge have not made the same advances in the

Highlands as in the Lowlands of Scotland; and the observation is as applicable, perhaps, to Wales and England; in other words, the Highlanders are to the Lowlanders what the Welsh are to the English, although knowledge is gradually dispelling the darkness in which the inhabitants of both countries were so long benighted. It is worthy of remark that there are few absurd superstitions or ridiculous customs believed or observed by the Welsh, to which analogies may not be found in the mountains of Caledonia. The Welsh "raptures" and the "second sight" of the Highlanders derive their origin from the same source, and both may be traced to the period of the Druids. The Welsh prophets, or poets or rhapsodists, are called *Awenddion:* they are a class of persons who indulge in poetical raptures, and like the ancient sibyls, prophesy in incoherent rhapsodies. The prophet is carried out of himself, or is possessed by a spirit, and the only difficulty consists in attaching a meaning to his wild utterances; for as soon as he returns to his usual state, he is supposed to forget all his poetic or insane effusions. It is but right to add that such oracles are now seldom consulted, and only in the most sequestered and thinly peopled parts of the country.

Among a variety of Welsh customs, those in courtship, marriage, and at funerals, excite particular attention. Hymenial negotiations are frequently carried on by the Welsh peasantry in bed. The young swain goes sometimes several miles to visit the object of his choice at her residence—the lovers retire to a bedchamber, and between two blankets converse on those subjects which the occasion suggests. This usage is

confined to the laboring classes of the community, and is scarcely ever productive of those improprieties which might naturally be expected. Previous to the celebration of a wedding, a friend undertakes the office of a bidder, and goes round the neighborhood to invite all persons of nearly the same situation of life as the contracting parties. In consequence, the friends and neighbors for a great distance round, make a point of attending the wedding, laden with presents of money, butter, cheese, &c.; these are carefully recorded by the clerk of the wedding, opposite to each respective name, and are to be repaid in the same public manner when occasion offers. This ancient custom is considered as established by law, and the sums may be legally recovered in court, but a sense of the reciprocal duty generally prevents litigation.

The funerals in Wales are attended by greater crowds of people than even the weddings. When the procession sets out, every person kneels, and the minister repeats the Lord's Prayer. At every cross way the same ceremony is repeated, till they arrive at the church, the intervals of time being filled by singing psalms and hymns. A remarkable custom prevails in some parts of Wales, of planting the graves of departed friends with various evergreens and flowers. Box, and other plants fit for edging, are planted round in the shape of the grave for a border, and the flowers are placed within, so that the taste of the living may be known by the manner of embellishing these mansions of the dead. The snow-drop, violet, and primrose denote the infant dust; the rocket, rose, and woodbine show maturer years; while tansy, rue, and star-wort

mark declining years. Each grave has its little evergreen—fond emblem of that perennial state where change is known no more.

It has been observed that mountainous scenery is peculiarly friendly to those aërial and imaginary existences which constitute the objects of superstition. This is exemplified in Wales. The belief in witchcraft is still strong; many are the fatal effects supposed to be produced by supernatural agents; and many are the charms which are believed to be more or less efficacious in averting the wrath of these unfriendly beings. A horse-shoe, a cross, or a circular stone, may be seen in almost every house, and the *hypericum*, or St. John's wort, which has now almost as many mystical virtues as were formerly attributed to the *veronica* of the Druids, is scattered at the entrance of many a cottage on the vigil of St. John. Witches are believed to be malevolent, and it is of much consequence to conciliate them, for they are dreaded as having the power to commit great mischief. Many old women, on account of their age or deformity, bear the odium of preventing the cows from yielding milk, the butter from forming in the churn, and of spreading diseases among men and cattle. The spirits of the mountains, celebrated by the Welsh bards, are, on the contrary, benevolent beings—they protect the good and punish the wicked; and the same may be said of the elves, fays or fairies, that are supposed still to dance by the light of the moon, and describe their circles on the green hills of Wales. In some degree connected with fairies is another species of supernatural beings called *knockers*. These, the Welsh miners say, are not to be seen, but

are heard under ground, in or near the mines, and by their noises, which represent the different stages in the progress of mining, generally point out to the workmen a rich vein of ore. An opinion is prevalent within the diocese of St. David's, that previous to the death of a person, a light is sometimes seen to proceed from the house and pursue its way to the church, precisely in the track that the funeral will afterwards follow. This is traditionally ascribed to the special prayer of St. David, that no one in his diocese should die without this intimation of departure, which is called *canwyll corple*, or the "corpse candle."

SCOTLAND.

Very little of the ancient national costume of the Scotch remains at the present day. The inhabitants of Edinburgh, Glasgow, and other cities and towns of Scotland, are dressed in precisely the same fashion as those of London. The original dress of the Scotch Highlanders resembled that of other Celtic tribes, and

consisted of little else than a woollen garment of variegated colors wrapped round the body and loins, with a portion hanging down to cover the thighs. In process of time this rude fashion was superseded by a distinct piece of cloth forming a philibeg or kilt, while another piece was thrown loosely as a mantle over the body and shoulders. The cloth was variegated in conformity with the prescribed symbol of the clan.

As modernized and improved by the Highland regiments, this dress is one of the most picturesque and graceful in the world; though it leaves the limbs bare about the knee, the Highlanders never suffer any inconvenience from it, even in the coldest weather. The bonnet has been for ages a part of the Highland costume, as it was formerly of the Lowlanders. The full dress of the Highland chiefs and gentlemen is liberally adorned with sword, baldric, dirk, large brooches, buckles, shot-pouch and purse. The purse or *sporan* is a most important part of the costume; it is formed of the skin of a wild animal with the hair on, and tied to the waste by a band; it hangs down in front so as to fall easily upon the lap. It is usually ornamented with silver tags or tassels, and a flap covering the mouth of the purse is sometimes decorated with the vizard of a fox.

After a period of indifference as to the preservation of this beautiful costume, there has latterly sprung up a more national tone of feeling on the subject, both among the Lowlanders and Highlanders. Encouraged by prizes liberally awarded by the Caledonian Society of London, a public exhibition takes place tri-

ennially at Edinburgh, at which there is a competition of skill in playing the Highland bagpipes, dancing, and taste in dressing in proper holiday costume. A hundred or more men generally attend from all parts of the Highlands in their respective clan tartans; and the exhibition, as a surviving relic of manners and customs among the most ancient in the world, is highly interesting.

In the Lowlands, the gray checked plaid has resisted all innovations, and is universally worn by shepherds and other persons in rural districts of the country. The chequering is very simple, consisting only of small cross bars of white and black, and the general effect is gray. The length is greater than the breadth, to enable the wearer to wrap one end round his body and shoulders, and allow the other to hang gracefully down the back. The right arm is generally left disengaged. The dress of the females consists of a white mob cap, a short gown of coarse print, and a coarse woollen petticoat, either dark blue or red. The sleeves are usually tucked up above the elbow. Sometimes they have coarse shoes and stockings, but great numbers go barefoot. Sam Foote once told a story of his attending at kirk in Scotland where the preacher was declaiming against luxury, and, says he, "there was not a pair of shoes in the whole congregation."

The gentlemen in the Highlands, especially in time of war, wear the tartan, the peculiar dress of that country. Among the other classes, the Scottish bonnet is now rarely seen except in the Highlands; it was the usual covering for the head all over Europe, till towards the end of the sixteenth century, when the

hat, formerly worn only in riding or hunting, came into general use. The Scotch peasantry are now generally clothed in good broadcloth, worsted stockings and stout shoes, instead of the homespun garments, and nudity of the lower extremities. This last singularity, common in Wales, and even in England about two centuries ago, is mostly abandoned, even by the Scotch lasses. In the Highlands, the distinction of dress which still prevails, proves the most fatal impediment to the progress of civilization by fostering national prejudices.

In the luxuries of the table, the superior classes of the Scotch rival the English, and the gentlemen are perhaps rather more fond of wine. The abundance and beauty of the table-linen are highly praised by strangers. Several national dishes, formerly served up at the best tables, and originating from the French cooking in the reign of Mary, are now either neglected or abandoned to the lower classes, such as the *haggis* or *hachis;* the *cock-a-leekie*, or capon boiled with leeks; crapped heads or stewed haddocks, the heads being stuffed with a kind of forced-meat balls, &c. The diet of the lower classes deteriorates in a gradual transition from the English border northward. The chief food is *parritch*, a thick porridge made of oatmeal, savored with a relish of milk, ale, or butter; in a hard, lumpy form it is called *brose*. With this the laborer is generally contented twice or thrice in the day, with a little bit of meat for Sunday. He envies not the English laborer his bacon, it being a food which he commonly detests, for the Scotch have an old antipathy to swine as impure animals, into which

the demons passed, as mentioned in the New Testament. A similar antipathy prevails against eels, from their resemblance to a snake, and particularly to the old serpent. A great luxury to a Scotchman is a singed sheep's head. In the matter of drink, the lower classes of Scotland were little given to intemperance till a series of injudicious laws and regulations reduced the wholesome malt liquors to little better than mere water, and in a manner compelled the common people to resort to the noxious beverage of whisky. In general, however, their sobriety is exemplary, and the Scotch laborer, instead of wasting his weekly gains at an alehouse, is ambitious to appear with his family in decent clothes on Sundays and other holidays. This may be regarded as a striking characteristic of the Scotch peasantry, who generally prefer the lasting decencies of life to momentary gratifications.

The amusements of the rich are similar to those of the English, but those of the peasantry have many variations. The game of *curling* consists in rolling large stones with iron handles upon the ice, toward a fixed mark, a favorite and healthy diversion in the winter. The English quoits are supplied by *penny-stones*, or round, flat stones, which are tossed in the same manner.

If the Scotch are not cheerful they are even-tempered, and at times they are given to merriment. At Edinburgh, on the last night of the year, it is the custom to sup abroad. At midnight, on the striking of the bells, the people sally forth in such numbers, that all the inhabitants seem to be out of doors. It is a night of revelry; the watchmen retire from their

rounds, and anybody who is abroad, by accident or design, is liable to be saluted with a kiss, and the severity of the custom is seldom relaxed in favor of any rank. The Highlanders are very social, and their suppers are delightful meetings; they are held about nine o'clock, and the company separate before midnight. These meetings have little formality, but great freedom and cheerfulness. When they separate, they join hands and sing some little favorite song.

The manners and customs of the Scotch have lately begun to assimilate more closely with those of the English. In their religious ceremonies attending baptism and marriage, there are variations arising from the Presbyterian form, which does not admit of godfathers or godmothers, but renders the parents alone answerable for the education of the child. The clergyman does not attend at funerals, nor is there any religious service, but generally great decency. The hearse seems a more appropriate machine than the close wagon so called in England, being a light and lofty carriage of trellis-work, painted black and spotted with the resemblance of falling tears, an idea derived from the ancient French ceremonies, as may be observed in Montfaucon's collection. Among the lower classes the funerals are generally far more numerously attended than in England; nor is black an indispensable color of dress on such occasions.

The houses of the opulent have long been erected on the English plan, which can hardly be surpassed for interior elegance or convenience. Even the habitations of the poor have been greatly improved within these few years, and instead of the mud hovel thatched

with straw, there often appears the neat stone cottage covered with tile or slate. Whence the ancient custom arose of placing the dunghill in front of the house, cannot well be imagined. Perhaps it was intended as a defence; and if so, it is useless in pacific times. Some persons are of opinion that it was meant as a display of opulence.

Among the Scottish superstitions, the most remarkable is that in relation to what is called *second sight*—a power believed to be possessed by certain persons in the Highlands of Scotland, and the isles of the western coast, of foreseeing future events, particularly of a disastrous kind, by means of a spectral exhibition of the persons to whom these events relate, accompanied with such emblems as denote their fate. This power has been attested by many credible authors, among whom is Mr. Martin, author of the natural history of the Western Islands, and however strange it may appear, many have steadily believed it. The second sight is a faculty of seeing things to come, or things done at a great distance, represented to the imagination as if actually visible and present. Thus if a man be dying, or about to die, his image, it is pretended, will appear distinctly in its natural shape, in a shroud, with other funeral apparatus, to a second-sighted person, who, perhaps, never saw his face before, immediately after which the person so seen certainly dies. This power, they say, is not hereditary; the person who has it cannot exert it at pleasure, nor can he prevent it, nor communicate it to another; but it comes on him involuntarily, and exercises itself on him arbitrarily, and often, especially in the younger seers, to their

great trouble and terror. At the sight of a vision the eyelids of the person are erected, and the eyes continue staring till the object vanishes. The seer knows neither the object, time, nor place of a vision before it appears, and the same object is often seen by different persons living at a considerable distance from each other.

If an object is seen early in the morning, which is not common, the event will be accomplished within a few hours. If at noon, it will take place some time during the day. If in the evening, perhaps that night. If later, in a certain number of weeks, months or years, according to the lateness of the hour. When a shroud is perceived about a person, it is a sure prognostic of death; the time is judged according to the height of it upon an individual: if it is not seen above the middle, death is not expected within a year; the higher it ascends towards the head, the nearer the event is judged to be at hand. If a woman is seen standing at a man's left hand, it is a presage that she will be his wife. Visiters are seen coming to houses before their arrival, and the seers give accurate descriptions of their stature, complexion, dress, &c., which are sure to be verified by the event, as we are assured by Martin, who says, "I have been seen thus myself by seers of both sexes, at some hundred miles' distance; some that saw me in this manner had never seen me personally, and it happened according to their visions, without any previous design of mine to go to those places, my coming there being purely accidental." It is common with these persons to see houses, gardens and trees, in places void of these objects. Thus at

Mogstot, in the Isle of Sky, as we are informed by the above author, such things were visible to a seer, although there were none such on the spot; but a few years after, several good houses were built, and orchards planted there. A person might exercise this species of second sight in the United States, without gaining the reputation of a necromancer.

Children, horses and cows have the faculty of second sight, as well as men and women. "That children see," says Martin, "it is plain, from their crying aloud at the very instant that a corpse or any other vision appears to an ordinary seer. I was present in a house where a child cried out of a sudden, and being asked the reason of it, he answered that he had seen a great white thing lying on the board which was in the corner; but he was not believed until a seer, who was present, told them that the child was in the right, 'For,' said he, 'I saw a corpse and the shroud about it, and the board will be used as part of a coffin, or some way employed about a corpse,' and accordingly it was made into a coffin for one who was in perfect health at the time of the vision! That horses see, it is likewise plain from their violent and sudden starting, when the rider or seer in company with him sees a vision of any kind, night or day. It is observable of the horse that he will not go forward that way until he be led about at some distance from the common road, and then he is in a sweat. A horse fastened by the common road, on the side of Loch Skeriness, in Sky, did break his rope at noon day and run up and down without the least visible cause. But two of the neighborhood that happened to be at a little dis-

tance, and in view of the horse, did at the same time see a considerable number of men about a corpse directing their course to the church of Snisort; and this was accomplished within a few days after, by the death of a gentlewoman who lived thirteen miles from that church, and came from another parish, from whence very few came to Snisort to be buried. That cows see the second sight appears from this: that when a woman is milking a cow and then happens to see the second sight, the cow runs away in a great fright at the same time, and will not be pacified for some time after." Martin relates minutely a great number of stories similar to the above, in all of which he appears to have reposed implicit belief. Yet Doctor Johnson, who was ready to believe in almost anything of a supernatural character, after carefully examining the subject of the second sight, could find no good evidence of its reality. We scarcely need to add that it deserves to be classed with the exploded fables of witchcraft and ghosts, so long prevalent in most countries.

According to the faith of the people, there is a way of foretelling death by a cry which they call *Taisk*. This is heard without doors, and resembles the voice of the particular person, whose death is foretold. A spirit, by the country people called *Browney*, is frequently seen in the isles and the northern parts of Scotland; he appears in the shape of a tall man, but his visits are not so common as formerly. There are spirits also that appear in the shape of women, horses, swine, cats, and fiery balls, which follow men in the fields. These spirits make sounds in the air resem-

bling those of a harp, pipe, the crowing of a cock, and the grinding of mills. Sometimes they sing Irish songs which relate to the condition of the dead in the other world. Such are some of the superstitions which still linger in the Highlands. Mountain scenery, it has been remarked, is the favorite locality of such wonders. It is certainly not unfavorable to such delusions—for mountain scenery in most cases must be regarded as implying want of communications, want of intercourse, and want of the means by which knowledge is diffused, and education is extended to every order of the community.

IRELAND.

The Irish at an early period wore the same Celtic fashion of attire as was preserved in recent times, in the Scotch Highlands, but everything of the kind disappeared as the country became Anglicised. A primitive species of attire, including colored mantles, kirtles, and other fanciful garments, remained in use till the sixteenth century, when laws were made by Henry VIII., enjoining the use of caps, cloaks, coats, doublets and hose, of English forms.

The general dress in Ireland at the present day rarely varies from that in England. There are, however, some interesting peculiarities of costume among the peasantry of the southern and western counties. A brown stuff gown and green petticoat is the popular female dress, sometimes with stockings of the brightest blue; but stockings are seldom seen, and shoes are scarcely ever worn except on Sundays and other holidays. Silver buckles and cloak clasps are much prized, and are handed down from mother to daughter. Bonnets are unknown, but the high-cauled mob-cap is sometimes worn under the hood. The general costume of the male peasantry exhibits a round black hat bound with a rope of straw; a rough short coat; corduroy small-clothes, open at the knees; gray stockings most commonly hanging loose on the legs:—add

a short black pipe, stuck in the side of the mouth, which is ever ready for a joke, and you have the genuine Paddy.

The manners of the superior classes in Ireland approach nearly to the English standard, except that the former drink deeper. The Irish gentry are less given to the cultivation of literature and the arts, but amuse themselves with hunting and other robust pursuits. Hence their superiority in health and spirits. The manners of the middle class differ widely from those of the English. The former are composed of men of small estates, who generally live beyond their income, and landholders known by the name of *middle-men*, who take large districts of land from the owners of great estates, for the purpose of raising sheep and cattle, or re-let them at extravagant rents to the indigent and wretched cottagers. The general characteristics of this class are dissipation, idleness and vanity. Every man with a few acres of land and a moderate revenue is dignified, as a matter of course, with the title of Esquire, and let his family be ever so numerous, and the incumbrances on his property ever so considerable, he must support a pack of hounds, entertain his guests with claret, or at least with whisky, keep a post-chaise and livery servants, and in short, ape his superiors in every respect. Meanwhile his debts are increasing, his creditors growing clamorous, and every industrious occupation, which might relieve his distresses, is neglected, as utterly beneath the dignity of a gentleman.

To this source is to be traced the origin of another class called *bucks* and *buckeens*. These are either

the eldest sons of gentlemen of small property, or the younger children of those of larger, who have received their scanty pittance, which they never dream of augmenting by any industrious means. To stand behind a counter, superintend a farm, or write in a counting-house, would be beneath the dignity of such exalted beings, and disgrace the memory of their gentlemen ancestors. The same general aversion to industry and tendency to dissipation, together with family vanity, cause the gentry to educate their children in the genteel professions. Hence the country is overstocked with curates of scanty salaries or none, lawyers preying on the public, ensigns without the means of rising higher, physicians without patients, &c.

Two leading and naturally allied features in the character of the lower Irish are idleness and inquisitiveness, especially where they are hired to perform work for others. The moment an overseer quits them, they are sure to drop their work, take snuff, and fall to chatting about the news of the day. No traveller can pass them without diverting their attention from the business in hand, and giving rise to numerous guesses as to his person, errand and destination. The most trivial occurrence, especially of the sporting character, will hurry them from their occupations. In passing through the country, a stranger will be struck by the crowds that attend funerals, and by the cries of the mourners, though these are less clamorous than formerly.

The houses of the Irish, if we except those of the rich, or those in towns, which are formed after the English model, are hovels or cabins of the most

wretched character. The walls are of stone or earth, taken out of the ground on which they stand, whence the floor is a foot below the outer level, and becomes a receptacle for all the superfluous moisture. The cabin is roofed with sods or heath, and is destitute of a chimney. There is no flooring, and the bed is merely a heap of straw spread on the ground. Many have no windows, and few have more than a single pane. The furniture is equally scanty and wretched; and the door is often nothing more than a straw mat. There is but one room, and this is free, like an Indian wigwam, to any person to enter without knocking; it is also inhabited by pigs, fowls, &c., and even by the cow, if the family are so rich as to own one. The villages often consist of nothing but streets of cabins of this description. The city of Dublin, the centre of which is hardly surpassed in Europe for the beauty and splendor of its architecture, is surrounded by wretched hovels, inferior in comfort to the dwelling of a western savage.

A great part of the Irish have no other food than potatoes and milk. The free use of whisky, which is cheap in this country, leads, of course, to a great degree of intemperance; and as one consequence, the lower Irish are proverbially riotous. Their fairs are scenes of confusion, disturbance and bloodshed. Combinations, risings, and outrages among tradesmen, are of frequent occurrence, and often on pretexts that are truly ridiculous. They are also, to a remarkable degree, lawlessly inclined. Instead of exerting themselves to apprehend offenders, and assist in the execution of the laws, they are in general ready to give the

criminal every assistance in escaping, and to resist authority, unless awed by superior force.

It is proper to state, however, that in what relates to drink, a wonderful change has recently been effected by Father Mathew, a Catholic priest, who has preached temperance among the lower Irish with almost miraculous effect. It might seem problematical whether this will be of long continuance, as any great and sudden mutation in the habits of a people can hardly be expected to be permanent, particularly in a people so prone to act from impulse as the Irish; yet we cannot but indulge the hope that the revolution which has been effected may become established. The nation is now making an earnest movement for the amelioration of its political condition, and it already appears that their desire to vindicate their rights is operating not only to establish the cause of temperance with the people, but to give an unwonted steadiness, dignity and self-command to their character.

The business of illicit distillation is carried on in no other country, perhaps, to such an extent as in Ireland. In defiance of law and government, it has given birth to a great contraband system, alike destructive of morals and of public order. All the mountains, bogs, and deep valleys of the north abound with illicit stills, in spots where the most diligent search can scarcely discover them; and when detected, they can scarcely be seized without the aid of an armed force. When the troops are seen advancing, concerted signals are made, and the small light stills are soon conveyed to a distant quarter. The farmers and land-proprietors en-

courage illicit distillation as the most ready mode of obtaining a market for their grain. The quality of the spirit was for a long time much superior to that produced by the legal distillery, so that in selling, it was considered the highest possible recommendation to give assurance that it never paid duty.

Although there are carriages of all descriptions in Ireland, the *jaunting car* is the national vehicle, and Ireland, it is said, would scarcely be Ireland without it. This carriage may be said to supersede, as a private vehicle, the whole of the gig family, and to be a formidable rival to the coach as a public conveyance. Throughout nearly all the country, travellers, as well as the mails, are conveyed by it. It is drawn generally by a single horse, and is so constructed that two, four, or six persons sit back to back. How a vehicle so unsociable should ever have been established, is difficult to understand; but when the car is not full, there is an easy, lounging way of sitting, not utterly incompatible with social intercourse. The great advantage it possesses is the facility afforded by it of getting up and sitting down, which in travelling on a hilly road is very desirable.

Few things attract a stranger's notice in Ireland more than the excellence of the roads, even in the wilds of Kerry and Connaught, and that without any perceptible repairs. In England, it is true, the roads are also good, but the traveller is constantly annoyed by troops of workmen armed with pickaxes, tearing up the roads, and forcing him to grind over granite during a great part of his journey. There is nothing of this sort in the Emerald Isle. The highway, once

constructed, seems to defy the operations of time and travel. The cause is easily explained. There is very little wear and tear on the Irish roads. A few English tourists in the summer and autumn, with their jaunting-cars, and a few bare-footed natives at other times, cannot effect much in cutting up the roads. One may often travel ten, fifteen or twenty miles in the country without meeting a single cart, carriage, or car.

The Irish character presents very strongly marked features, many of which are amiable, and even admirable. They are brave, and hospitable to such a degree that in some counties the door is regularly kept open during meals. This virtue is much enhanced by the scantiness of the portion which is thus liberally shared with the passing stranger. The Irish are lively, merry and witty, and even the lowest ranks have a courteous and polite address. They are celebrated for warmth of heart, and for strong attachments of kindred and friendship, which lead them, out of their scanty means, to support their aged relations with the purest kindness. Benevolence is a distinguishing characteristic of the higher ranks. The Irish have, also, great curiosity, intelligence and eagerness for information. But with these good qualities are mixed up many faults. They are deficient in cleanliness, have little taste for conveniences or luxuries, and are destitute of that sober and steady spirit of enterprise which distinguishes the English. The love of fighting seems a rooted infirmity, and the club, under the name of *shillala*, is a general accompaniment at fairs. Among all nations not wholly civilized, this is indeed a favorite mode of ter-

minating differences, but the Irish may be said to surpass every other people in the extreme promptitude with which they resort to it. Fighting appears their congenial element, into which they plunge whenever their spirits are roused. It would seem, indeed, to have been formerly almost a regular termination of the social feast. The fairs, which in every town and village in Ireland are regular and of long duration, afford the grand theatres, first of unbounded mirth, and ultimately of bloody conflict. The Irish do not fight single-handed, but in bands, and on a great scale. On receiving a supposed injury, they go round to their companions, friends and townsmen, and collect a multitude, with which they make a joint attack on the objects of their wrath. It need scarcely be added that they show no reluctance to engage in schemes of general and national conflict; and it is remarked that when these are in contemplation, there is a pause of casual and private battle. The other blemishes of the Irish may be comprised under the name of frailties. They are vain, loquacious, and prompt to speak as well as act without deliberation. This disposition, with their thoughtless gaiety, betrays them into that peculiar sort of blunder denominated a *bull*, which their neighbors have so long held forth as a national characteristic.

It is amusing to observe that in the wretched mud cabins of the most barbarous districts in Ireland, the preliminary stipulations for matrimony, as far as regards pecuniary arrangements, are as formal as in the mansions of the West End of London. Alliances among the noble and genteel families of England, as

is well known, are preceded by abundance of negotiation; attorneys and conveyancers are employed to see that the family of the bridegroom does not overreach that of the bride; and a huge parchment is covered with a barbarous mixture of Old English, Norman French and monkish Latin, to make all safe. Among the bogs of Ireland, the fathers of the proposed couple hold a formal negotiation, over a bowl of hot whisky punch, respecting the *dowries* of the bride and bridegroom, while the property of both families would not sell for twenty pounds. Matches have been broken off because the bride's father would not give his daughter a *bed*, as an equivalent to a *pig and her litter* proposed to be given to the bridegroom by his father.

The favorite time for celebrating weddings is just before Lent. The guests are always numerous, and consist of all ranks, from the lord and lady of the manor, through the intermediate grades of gentlemen, "squireens," and farmers, down to the common laborers, wives, of course, included. Perfect equality prevails on these occasions, yet the natural courtesy of the Irish prevents any disturbance of social order; every one keeps his place, while, at the same time, perfect freedom reigns. The dinner is usually at the expense of the bride's family; nothing is spared in procuring the materials, and the neighboring gentry allow their cooks and servants to assist. The priest sits at the head of the table; near him are the bride and bridegroom, the coadjutors of the clergyman, and the more respectable guests; the others occupy the remainder of the table, which extends the whole length

of the barn in which the dinner is usually given. Immediately on the removal of the cloth, the priest marries the couple; the bridecake is brought in and placed before the priest, who, putting on his stole, blesses it and cuts it up into small slices, which are handed round on a large dish among the guests. Each one takes a slice of the cake, and lays down in place of it a donation for the priest, consisting of pounds, crowns or shillings, according to the ability of the donor. After this, wine and punch go round, as at an ordinary dinner party.

Every one has heard of the Irish *wake*, in which, on the death of a person, the friends and neighbors assemble to howl over the corpse. This strange scene is often more noisy and boisterous than the wedding; the howlings of the mourners being frequently drowned in the uproar and bacchanalian merriment of the rabble who assemble from far and near to celebrate the death of their neighbor. Owing to the exertions of Father Mathew and other causes, we are told that whisky has now almost disappeared from the house of mourning, and tobacco and snuff have usurped its place. Still the Irish wake presents a strange and repulsive medley of indecent mirth, fictitious wailing and real grief, instead of the silent sorrow that becomes the solemn scene.

Champ de Mars.

Champs Elysees.

FRANCE.

The manners and customs of the French have perhaps been oftener described than those of any other people. The most pleasing parts of the portrait are vivacity, gaiety, politeness, a strong propensity toward social enjoyments, and that knowledge of the art of living, which enables a man to dispose of his occupations and pleasures in an agreeable succession, free from listlessness and fatigue. In general, Frenchmen regard care as a mortal poison, and study to avoid, if possible, its most distant approach. On the other hand, ancient and recent events conspire to affix a sanguinary stain on the national character, which one would little expect amid so much gaiety and seeming benevolence. The ancient and rooted enmity between France and England nourished many prejudices against the French character in the latter country, which have since been dissipated. Yet with travellers accustomed to the elegance of English life, many of the French manners and customs cannot be reconciled to ideas of physical purity, and the example of the personal and domestic cleanliness of the English must still be recommended to their neighbors for imitation. The houses of the French frequently display a strange mixture of magnificence and dirt; while even the cottage in England will show a regard for the comforts and conveniences of its inhabitants.

A species of Anglomania has lately prevailed in France to a considerable extent. The French have begun to appreciate and imitate many of the habits of English life; their horses, carriages, furniture, liveries, table-linen, &c. daily more and more resemble those which are generally seen in London. Some few houses combine in their interior a mixture of the old French grandeur with modern English ease and comfort, which defies all competition. The natural good taste in dress which has always characterized the French women, still remains unrivalled; they give the acknowledged law to all Europe in every branch of the toilet, which their imitators find less difficult to copy than the graceful ease and elegance of their manners. With respect to the men, who have only of late years paid much attention to their dress, they have gone from one extreme to the other, and have surpassed in eccentricity their brother dandies on the other side of the Channel. That class of them constituting what is called *la jeune France*, wear poniards in the coat-sleeve, smoke cigars, and drink deep in imitation of Lord Byron. The higher classes also produce their types of modern innovation in dress and appearance, while the bushy beard, and hair *à la Raphael*, would lead a stranger to imagine that combs and razors were become altogether superfluous.

Since the overthrow of Napoleon, the French and English seem in a great measure to have changed characters with each other: that of the French is become grave and serious, while that of the English is now proverbially frivolous and thoughtless. The former seem from habit to live under the constant

dread of returning adversity; while the memory of the brilliant successes of their arms tempts the latter to believe that their supremacy and prosperity must endure forever. The luxury, dissipation, and boundless extravagance which exist among the higher classes in England are strongly contrasted with the opposite habits of their neighbors in France. The French are become cautious, prudent and economical, and there is a certain atmosphere of good sense and good taste to be found in the better classes which prevents them from being foolish, ridiculous or vicious.

At the present day, the fortunes in France, with a few exceptions, are not large, and the law of inheritance tends to diminish them; no cases occur of men of rank and family plunging headlong into ruin. The temptations to extravagance and luxury are certainly as alluring at Paris as in any other capital, but not only every father of a family, but every young man who enjoys independence seems anxious to regulate his expenses by the scale of order and prudence. It would be considered an act of very bad taste to incur large debts without the immediate means of paying them. That reckless profusion which, in England, consigns whole estates to the hammer of the auctioneer, and entails poverty on future generations, is almost unknown in France.

The French families of distinction live more on their estates than formerly: *la vie du château* is not without its charms; the example of England has given a taste for agriculture, and when the economy of a country life is combined with projects for the improvement of landed property, a four months' residence

in Paris may be deemed quite sufficient for all the purposes of gaiety and pleasure. The French are comparatively a very contented people: they enjoy whatever comforts are within their reach, and neither imitate nor envy those who possess superior advantages of rank and fortune. Above all, they are free from that rivalry with each other in luxury and expense, which proves the bane of so many families in England.

There is another amiable trait in the French character which foreigners seldom condescend to notice, or perhaps few have had the opportunity to appreciate. This is the great harmony and affection which generally subsist among the different members of each family, long after they have entered on the pursuits of active life; a circumstance which may be attributed to the patriarchal manner in which they often continue to dwell under the same roof with their parents. In England, and especially in the United States, when sons and daughters marry, they remove at once to another and perhaps distant residence, flushed with ideas of independence, and anxious to form new intimacies more congenial to their youthful tastes, than the sober family party which they have left at home. Thus parents and children, brothers and sisters are inevitably thrown into different spheres: each having their own objects in view, whether of pleasure or ambition, till at last their meetings dwindle down to casual visits, they see less of each other, while continual absence gradually dissolves all the early ties of duty and affection. In France, they have no such worldly-minded separations: the son introduces his

youthful bride to the paternal mansion, which then becomes doubly his home; they have their separate independent apartments and servants, they visit or receive their friends separately, but at the hour of dinner all assemble round the head of the house, and keep up that confidential intimacy, that bond of union, which continues through life to endear them to each other.

A recent traveller pronounces the opinion that marriages in France are generally happy; and when it is considered that they are in almost every instance concluded by the parents without any decided previous partiality between the contracting parties, it may become an interesting question why the so called *love matches* in England are often productive of such very different results. If the French marriages are happier than the English, it may perhaps be owing to the comparative ascendancy which the French wives possess over their husbands, or more properly speaking, the equality which subsists between husband and wife. There is a proverbial prejudice in an English domestic establishment against the interference of the female in anything that regards the husband's conduct, which has driven many a weak and self-willed man to cause the misery both of himself and of his partner, rather than listen to advice which a moment's cool reflection would have taught him to approve. In what is called fashionable life, the regular habits of a French family, the prudent administration of a moderate fortune, and the sober enjoyment of quiet society are better calculated to ensure happiness than nights spent at Crockford's, under the fascination of play and excitement,

which inevitably bring in their train loss of fortune, loss of character, and loss of internal peace. The vice of gambling is almost unknown in French society; since the suppression of the gaming-houses, all games of chance are strictly prohibited by law; and indeed, for the last few years of their existence, those houses were little frequented by men who were much known in the world.

It has frequently been remarked by foreigners, but more particularly by the English, that the French are deficient in hospitality to strangers; and with the exception of some few families the charge is not without foundation. But, at the same time, allowance should be made for national habits, and also the position in which they are accidentally placed with regard to their foreign visiters. Society in France is now split into two sections, the partizans of the late, and those of the present monarchy; these are separated by a barrier of antipathy which prevents all communication with each other. Political distinctions are here an inseparable bar to general intercourse, and those promiscuous crowds of tory, whig, and radical, which overflow the halls and staircases of a great house in London, are never seen at Paris. Then the system of giving large formal dinners, which constitutes the groundwork of all London society, is quite a secondary consideration with the French. It would be impossible, where large families are constantly assembled, to invite a number of strangers to their table: this ceremony is not even in general use among themselves; a few intimate friends find there a constant welcome, but the enjoyment of general society is reserved for

the evening meetings, which take place without formality and without invitation.

Few traits are more conspicuous in the French character than vanity and self-confidence. There is no contrast more striking, when we compare the English with the French, than that exhibited by the reserve approaching to timidity, of the former, and the full confidence in themselves displayed by the latter. A shrewd and experienced foreigner has remarked, that if a hundred persons, indiscriminately, were stopped in the streets of London, and the same number in the streets of Paris, and a proposal were made to each individual to undertake the government of his country, ninety-nine would accept the offer at Paris, and ninety-nine would refuse it in London. A Frenchman believes that wit supplies the place of everything; the Englishman thinks that nothing can be done without both knowledge and practice. A Frenchman being asked if he could play on the harpsichord, replied, "I do not know, for I never tried, but I will go and see." This reckless confidence is carried into the most serious matters, and may be pointed out as one of the chief causes which led to the calamities of the French revolution. Each member of the National Assembly thought himself equal to anything. Never were so many men congregated together who fancied themselves legislators capable of repairing the faults of the past, finding a remedy for all the errors of the human mind, and securing the happiness of future generations. Doubt of their own powers never once found its way into their bosoms.

The most common mode of travelling in France is

by the Diligence, which is one of the cheapest, although at the same time one of the slowest methods. This vehicle is something between a wagon and a coach. It goes night and day till the journey is ended, stopping only for meals and the change of horses. There are usually five of these: one is within a heavy pair of shafts; another is harnessed without the shafts at the side of the first, and the three others are harnessed with ropes abreast. The postilion is a peculiar character: he wears a little round hat, a green jacket, hair *en queue*, and a pair of enormously large jack-boots. The nature of his equipments calls upon him for constant expedients, and he seems to be always joining a bridle, knotting a whip, or knocking on a saddle with a stone. He is off and on his horse's back many times in a stage without stopping the vehicle. If a passenger calls, he dismounts, pops his head into the window, or runs by the side. The diligence has a conductor who sleeps in the *cabriolet*, or forward apartment, and who sits at the head of the table with the passengers. There are three apartments in the vehicle, with an upper story, called the *imperial*, where the passengers commonly lie down.

Another mode of travelling in France is by the *voiture*, which is a more comfortable method of conveyance than by the diligence. When a single party engage the whole voiture, it differs in no respect from travelling in a private vehicle, except that the right of property in the horses and carriage is but temporary, and the coachman does not wear a livery. In France, there are but few stage-coaches, and no good ones except between Paris and the towns on the Brit-

ish Channel. The post-houses furnish no carriages, but horses only. In every great town, there are persons whose trade is to keep carriages for those who wish to travel, but have no carriage of their own. Two or three places being engaged, the voiturier makes up his cargo as he can; and rather than have any vacant seat in his carriage, he will sell it at a low rate to such as can afford to pay but a low price. He then makes up with dead lumber what is wanting in weight of live stock, and the company, being assembled, proceed as they can under the auspices of the conductor, who presides at their meals, a bargain having been made with him previously, to furnish food as well as lodgings. Some of these men, of course, are ready to employ any means of overreaching their customers; all the precaution that can be taken against them is, to see everything, write down everything, even to the number of the dishes, and above all, to have time at command.

A French innkeeper of the dishonest class always takes care to keep some cracked china vase or broken pane of glass on hand, for which payment is demanded when the carriage is at the door. It is to no purpose that you examine the fractured articles and point out that the edges of the fractures are rounded by use, and dirt is seen in the interstices, plainly showing that the damage is not of recent date; the innkeeper knows that you wish to depart immediately, and that you will rather submit to the imposition than lose your time. A travelling Englishman once, on leaving his apartment, was stopped by a demand for a cracked pane of glass; his conscience acquitted him of the

deed: after having for some time fruitlessly pleaded his innocence, he quietly raised his cane and broke in pieces the cause of the altercation. "This pane shall be paid for no more," said he, patriotically mindful of the interests of his successors.

The French have in their climate an aid to enjoyment which is not within the reach of their neighbors the English, and which goes far to account for the superiority of the Frenchman in cheerfulness and sociality. The sources of pleasurable and healthful pursuit are open to all classes, and even a tyrannical government cannot deprive them of this advantage. The English people, on the contrary, are the prisoners of their climate; their pleasures must be bought, and their unhealthy and unnatural excitements—subject to the grasp of taxation—are dearly purchased or painfully foregone. Instead of a cheerful sun, they seek the comfort of a coal-fire, and even this enjoyment is meted out to poverty in the smallest quantities, and at the dearest price; and when the rigor of the season drives the population to the use of fermented liquors, the government with its grinding taxation stands between the cup and the lip, and renders the questionable draught, without any figure of speech, a more than deadly poison.

Among the many pleasures which offer themselves in Paris, those afforded by its numerous and beautiful public gardens, are perhaps the cheapest and the best. The gardens of Tivoli, the Luxembourg, the Tuileries, the Garden of Plants, the Champs Elysées, the Bois de Boulogne, and the gardens and grounds of the many royal villas in the neighborhood of the capital, exercise

a beneficial influence, not only on the health and enjoyment, but also on the character and temperament, of the citizens of Paris. The taste for out-of-doors amusement thus engendered, by turning the public from an habitual indulgence in artificial excitements, favors that cheerful and elastic temperament which develops intellect, promotes courtesy and creates fixed habits of good breeding. The common people, always in the presence of nature, are more awakened and alert than the citizen of another country who is perpetually pent up in narrow streets or the walls of a tap-room, where, besotted with strong liquors, he has neither food for his mind nor organs in a state fitted for reflection.

In the Champs Elysées, on a fine summer evening, the lively French temperament is seen in all its force, and to the greatest possible advantage. Here the simplicity of the old French character is visible in the amusements and recreations of the lower orders, mingled with the pursuits opened to them by modern improvements, while the social qualities of the higher orders come out in the most pleasing relief, and in the brightest light. The noble avenue of Neuilly, which is but a prolongation of the great alley of the Tuileries, is crowded with carriages, either drawn up, while their owners are seated under the trees, or in motion with those who are too indolent to descend, or too full dressed to encounter the dust. Groups of persons are listening to musicians of every country, performing their national airs, while the true French bands are chanting their *vaudevilles* and *airs de théâtre*. These musical troops move in succession from circle to circle, till a certain hour, when they assemble before the

pavilions of their respective *cafés*, by the glittering lights of which, seen through the cross avenues, they show with a fairy effect. The multitudes seated on the lawn, taking ices and lemonades, are of the middle and lower ranks, and are listening to the exquisite music of Rossini, Auber and Pacini, with whose master-pieces they are as familiar as a New England psalm-singer with Old Hundred and Little Marlborough.

While pleasure and the arts are thus enjoyed at smaller prices than can purchase them in any other country in the world, a still lower range of amusements at a still lower rate, are offered to those who are fond of the swing, the roundabout, and sailing through the air in a ship, which produces all the agreeable effects of sea-sickness without the danger of drowning. Meantime, Punch and Judy announce the commencement of their performances, by lighting the solitary candle in front of their little theatre, and take their chance of remuneration from the munificent *sous* which indigent gaiety freely bestows in return for its hearty laugh. The weighing-chair, with its tempting white cushions, is always in readiness; and a course of natural philosophy is given on the green sward by an Armenian conjuror, who expounds the mysteries of nature to a class of listeners, quite as intent on his experiments as if they proceeded from the Sorbonne.

The French females have exercised a greater influence than any of their sex since the time of the Babylonians and Egyptians. No country has produced a race of women so remarkable, or one which affords history so many great names and great examples.

Without going back into remote times, we may record the names of Madame Roland and Madame de Staël. These two women, alone, without protection, save that of their own talent, boldly vindicated the power of the mind before its two most terrible adversaries, the Mountain party and the despotic Napoleon; and they have triumphed with posterity even over the guillotine and the sword. There is an energy, a desire for action, a taste and a capacity for business, among the females of France, the more remarkable from the elegance, the grace, and the taste for pleasure and amusement with which this sterner nature is combined. From the moment that women were admitted into society in France, they have claimed their share in public affairs. Excluded from the throne and the sceptre by the laws, they have frequently ruled by a power stronger than all laws: and amidst a people vain, frivolous, gallant, chivalric and fond of pleasure, —a people among whom the men have in their character something of the woman,—the women have taken their place in life by the side of the men.

Whenever the French armies have been engaged in the neighborhood of France, there have always been found many of those delicate and graceful females who adorn the saloons of Paris, slain on the field of battle, to which they had been led, not so much by a violent passion for their lovers,—French women do not love so violently,—as by a passion for that action and adventure which they are willing to seek, even in a camp. At the battle of Jemappes, General Dumourier had for his aides-de-camp two of the most beautiful, accomplished and delicate young women in the so-

ciety of that time. Equally chaste and warlike, these modern Camillas felt a veneration for the profession of arms: they delighted in the smoke of the cannon and the sound of the trumpet. In the most desperate charges of the battle, their slender but animated voices were heard rallying the flying regiments, and urging on the attack; and their waving plumes and Amazonian garb were seen in the thickest of the fire.

It is not only in high society and "good society" that we find the female in France taking an important position. It is the same in the compting-room, the *café*, and the shop. She is there also the chief personage; she is book-keeper, cash-keeper, and general superintendent of the business. Go even into the shop of a sword-maker or gunsmith, and it is an equal chance that you will be waited on by a female, who will handle the sword and recommend the gun; and there is a mixture of womanly gentleness and masculine decision in the little creature, so easy, so unembarrassed, so prettily dressed and so delicately shaped, which you are at a loss to reconcile with all your preconceived notions of effrontery on the one hand and effeminacy on the other.

In the eyes of Frenchmen, especially of the old school, *la belle France* is the centre of all that is refined and polished in human existence, and whatever lies beyond its sphere is marked with a deep taint of barbarism; while their rougher neighbors brand them as artificial, effeminate and fantastic. The art of living in society certainly appears to be carried to a greater perfection in France than in any other country, and the manners are characterized by a peculiar gaiety,

amenity and courtesy. The polish of the higher ranks seems to have descended to the lowest circles. The man who breaks stones upon the road takes off his hat to the woman who leads a cow in a string. The tinker and the shoe-black whip off their caps to each other. A certain openness and kindness of disposition, called *bonhommie*, is evinced in the custom which we have described, of whole families with married sons and daughters continuing to dwell under the paternal roof. The Frenchman lives, as it were, in public; his house for a part of the day, is open to a large circle of acquaintance. He enjoys society without expense and ceremony. He resorts habitually to the theatre, spectacles, and places of public amusement. In more serious points of view, the French possess estimable qualities. Intoxication is a vice confined to the lowest ranks, and swearing is repelled, at least, as a mark of barbarism. They are ingenious, acute, active and intelligent; and if they have not what can strictly be called patriotism, they have, at least, a very strong national feeling.

In speaking of the French people, we are too apt only to think of Paris, and to forget that the character and condition of the nation at large is to be sought in the great mass of the people throughout the country. While the ladies of the metropolis are perpetually changing their dress, the costumes of the middle and lower ranks are fixed by usage, and are subject to little change. Every station has, indeed, its peculiar costume. The wife of a shopkeeper, or a milliner's girl, wears a dress equally distinct from that of a peasant or a lady. A bonnet is considered as the exclusive

privilege of a lady, and no severity of weather would induce a Frenchwoman, not entitled to this article of attire, to adopt it. A cap, generally of an established form, is the covering of the head which takes the place of the bonnet.

The peasants in the different departments of France have a costume peculiar to themselves. The most remarkable variety is that of the women of Upper Normandy, who wear caps of starched muslin, sometimes half a yard in height. They stand up perpendicularly, and are ornamented with long lace lappets, called *coquilles*. The hair is braided in front, and gathered up in a mass behind. A short scarlet petticoat, black jacket, colored apron, long gold earrings, and gold hearts or crosses fastened to a black velvet ribbon around the neck, complete the costume. Other styles of dress, which have descended from generation to generation, are to be found in different sections of the country. Wooden shoes, called *sabots*, though exceedingly clumsy, are common with both sexes.

The peasantry, who constitute a great majority of the people, are a truly respectable body. Many of them are poor; but their condition has been greatly improved by the revolution, and their frugal habits generally place them above want. Every cottage has its cow, and a woman or boy may be often seen attending this cherished animal while it is feeding along the highway.

The women work in the fields with the men, even more than in England, but it is hardly the toil of compulsion or poverty. They are allowed to feel an equality, at least, in matters of property, and in many cases,

they have a leading share in the management of the garden and the farm.

Though Paris is the centre of gaiety, the same love of amusement is observable throughout every part of France. Great attention is paid to the religious fêtes, and nearly all the spare money of the laboring classes is spent in these ceremonials. Almost every amusement and occasion of festivity is terminated by dancing. In the most remote parts of the country, groups of peasants may be seen at evening performing quadrilles and waltzing under the trees, to the sound of a rustic violin, and frequently singing in chorus. While the gayer part of the people are thus engaged, the village politicians assemble at the inn, where they take light wines, engage in fierce debates, and sing convivial songs.

SPAIN.

At the period when Spain discovered the New World, and conquered the rich and populous empires of Mexico and Peru; and when, not contented with domineering over a great part of Europe, she agitated and convulsed the remaining part by her intrigues and military enterprises, the Spaniards became intoxicated with national pride, which they exhibited in their dress, language and writings. Spain is now one of the weakest and poorest nations of Europe, but the modern Spaniard still preserves in his air and gesture the marks of his ancient greatness. Whether he speaks or writes, his expressions have an exaggerated turn, which approaches to bombast. He still retains an exalted idea of his nation and of himself, and expresses this without disguise. His vanity does not show itself off with those pleasant exaggerations which in the mouth of a Gascon provoke laughter rather than anger; but when he boasts, it is done gravely, and with all the pomp of language. In a word, the Spaniard is a Gascon who has put on the buskin.

But this loftiness and self-conceit are balanced by some very estimable qualities, or rather are the source of them. Individual as well as national pride elevates the mind, so far as to guard against meanness; and such is the effect of Spanish haughtiness. In Spain there

are vices and crimes as in all other countries, but in general, they bear this national characteristic, which may be observed in the most obscure classes, in dungeons, and even under rags and misery. The Spanish gravity, which is proverbial, excludes what we call affability. The politeness of the Spaniard does not anticipate, but waits for you; yet this austere covering frequently conceals good feelings which a slight examination may discover. Strangers to the grimace and ostentation of French politeness, the Spaniards are sparing of professions; their smile of benevolence is not merely a courtesy, for their hearts commonly answer to their features. The great among them have no dignity, if by that word be meant a circumspection that fears to provoke familiarity, and which looks less for affection than respect; they make no mortifying distinction of classes, nor disdain to form connections with those beneath them in rank.

Assassination was formerly common in Spain. Every man of *respectability* had his assassins at command, who were regularly hired in the kingdom of Valencia. This dreadful custom was in some measure cherished by the species of weapon then in use, a triangular poniard, concealed under the cloak, and which was drawn forth for vengeance in the moment of resentment. The practice of carrying the poniard still continues in some parts of Spain, but it is confined to the lowest ranks.

It is seldom that the manners of a people are corrected by violent and precipitate measures; but in the reign of Charles III. such an experiment was made in Spain. The minister, Squillaci, determined to reform

the national dress, which consisted of a long cloak and slouched hat pulled over the face. In this dress, a man could hardly recognize his most intimate friend, and it was therefore favorable to the most dangerous excesses. In order to abolish the use of these cloaks in Madrid, the minister resorted to open force. Men were posted at the corners of the streets, furnished with shears, who clipped all such cloaks as exceeded the prescribed length. Squillaci believed he should find the Castilians as submissive as were the Russians in the time of Peter the Great; but the people mutinied, the king was frightened, and sacrificed his minister. The fashion of dress, so suddenly attacked, was in part continued after his disgrace; but milder and slower measures, and the example of the court, added to the activity of a vigilant police, have contributed much to effect the desired object.

Almost every considerable town in Spain is provided with a public walk, where the better classes assemble in the afternoon. These places are called *Alamedas*, from *Alamo*, a common name for the elm and poplar—the trees which shade such places. Large stone benches run in the direction of the alleys, where people sit, either to rest themselves or to carry on a long talk in whispers with the next lady, an amusement which, in the idiom of the country, is expressed by the odd phrase of "plucking the hen-turkey." The company in these walks presents a motley crowd of officers in their regimentals, clergymen in their cassocks, black coats and broad-brimmed hats. The ladies' walking-dress is susceptible of little variety. Nothing short of the house being on fire would oblige

a Spanish woman to step out of doors without a black petticoat called a *basquiña* or *saya*, and a broad black veil hanging from the head over the shoulders, and crossed on the breast like a shawl, which they call *mantilla;* this being generally of silk, trimmed round with broad lace. In summer evenings some white mantillas are seen; but no lady would wear them in the morning, much less venture into a church in so *profane* a dress.

A showy fan is indispensable in all seasons, both in and out of doors; an Andalusian lady might as well be without her tongue as without her fan. It has this advantage over the natural organ of speech, that it conveys thought to a greater distance. A dear friend at the farthest end of the public walk is greeted and cheered by a quick, tremulous motion of the fan, accompanied with significant nods. An object of indifference is dismissed with a slow, formal inclination of the fan, which makes his blood run cold. The fan now screens the titter and whisper, now condenses a smile into the dark, sparkling eyes, which take aim just above it. A gentle tap of the fan commands the attention of the careless; a waving motion calls the distant; a certain twirl between the fingers betrays doubt and anxiety; a quick closing and displaying the folds indicate eagerness or joy. In perfect combination with the expressive features of the Spanish women, the fan is a magic wand whose power is more easily felt than described.

The Spanish priesthood sometimes claim and exercise a right to exclude from church such females as by a showy dress might disturb the abstracted yet suscep-

tible minds of the clergy; consequently, the women, especially those of the better class, are careful not to venture to church in any dress but such as habit has made familiar to the eyes of the zealots. Whatever be the feelings that produce it, there is in Spain a sort of standing crusade against the fair sex, which the priests, except such as have been secretly gained over to the enemy, carry on incessantly, though not with the same vigor at all times. The main subject of contention is a right claimed by the clergy to regulate the dress of the ladies, and prevent the growth of such arts of charming as might endanger the peace of the church. Upon the appearance of a new fashion, the "drum ecclesiastic" never fails to sound the war-note. Innumerable were the sermons preached some years ago against silk shoes—for the Spanish ladies are so extravagant as to wear them out of doors,—the wearing of which, especially if embroidered with silk or gold, was declared by the soundest divines to be a mortal sin. Patience, however, and that watchful perseverance with which nature has armed the weaker sex against the tyranny of the stronger, have gradually obtained a toleration for silk shoes, while taste has extenuated the sin by banishing the embroidery. Yet the demon of millinery had lately set up another stumbling-block by slily suggesting to the ladies that their dress was inconveniently long, and concealed those fairy feet and ankles which are the pride of Andalusia. The evil was the more dangerous as its progress was gradual and imperceptible. The petticoats shrunk at first by barleycorns; half an inch was then pared off by some bolder sempstress, till at length

the ground, the former place of safety for consecrated eyes, was found thickset with snares. In vain have the most powerful preachers thundered against this abomination; the case was hopeless. A point gained upon petticoats was sure to be lost upon top-knots, and when the pious were triumphing on the final subjection of projecting stays, a pin threw them into utter confusion by altering its position on the orthodox neck-kerchief.

The general style of architecture in Spain is that adapted to hot countries, though there is some variation in the different kingdoms. The most common form of houses is a quadrangle, with flat roofs, and an area in the middle surrounded with colonnades or galleries. In the centre is commonly a fountain, and in summer a canopy is drawn over the top, and kept wet to cool the air. Sometimes the lower windows have iron grates. There are few chimneys in the south, and the rooms are warmed by a pan or brazier of charcoal. There are many noble Gothic and Arabic structures in Spain, and some remains of Roman magnificence.

At the head of the amusements of the Spanish nation must be placed one which belongs almost exclusively to this country, and to which the Spaniards are singularly attached, notwithstanding its condemnation by all the rest of Europe—namely, the bull fights. These are exhibited mostly in summer, as the spectators are obliged to remain in the open air, and the animals are then more vigorous. Peculiar breeds are set apart for this species of sacrifice. A list is delivered to the spectators, in which are described the number and the

country of the victims whose torture is intended for their amusement. The exhibition takes place in an amphitheatre with twenty rows of benches, the highest of which is most coveted; above these are the boxes. In some cities where there is no regular building for the bull-fights, a temporary amphitheatre is erected in the public square. The sight of the people of every class assembled, expecting the signal for battle, and exhibiting in their countenances every sign of joy and impatience, has a very animating effect.

The exhibition begins by a sort of procession, in which the champions, on horseback and on foot, who are to attack the fierce animal, make their appearance, dressed in all the elegance of Spanish costume. The *picadores* wear a round hat, and are half covered with a short cloak, the sleeves of which float in the air; they have white skin gaiters, and are mounted on horseback. Those on foot are dressed in the lightest and neatest manner, and wear pumps. Both have bright silk jackets, trimmed with ribands, and scarfs of different colors. Their hair is bound up in large silk nets, the fringes of which hang down to the middle. After the procession is finished, two *alguazils* on horseback, in wigs and black robes, gravely advance to the president of the fight for an order to begin. The signal is immediately given. The bull, until then shut up in a kind of pen, the door of which opens into the circle, makes his appearance. The animal is at first stunned by the shouts and noisy expressions of welcome uttered by the multitude. His first combat is with the picadores, who wait for him, armed with long lances. This exercise, which requires address,

strength and courage, has nothing in it degrading. Formerly, the highest among the nobility did not disdain to take a part in it.

The bull frequently attacks the picadores without being provoked, and in this case, the spectators conceive a high opinion of his courage. If, notwithstanding the pointed steel which repels his attack, he again returns to the charge, the cries are redoubled, and pleasure rises to enthusiasm. But if the animal be pacific, disconcerted and cowardly, and runs round the circle, avoiding his persecutors, murmurs and hissing resound throughout the amphitheatre. If nothing can rouse his courage, he is judged unworthy of being tormented by men, and the repeated cries of "dogs! dogs!" bring on him new enemies. These are let loose, and they seize him by the neck and ears. The bull then applies his horns: the dogs are thrown into the air, fall, rise again, renew the attack, and commonly overthrow their adversary, who thus ignobly perishes.

On the other hand, if he behaves with courage, his career is more glorious, but longer and more painful. The first act of the tragedy belongs to the combatants on horseback; this is the most animated, but the most bloody and disgusting part of the whole. The irritated animal braves the steel, which makes deep wounds in his neck, falls furiously upon the horse, gores his sides, and overturns him with his rider, who, in this case, dismounted and disarmed, is in imminent danger, until the combatants on foot come to him and provoke the animal, by shaking before him cloths of different colors. But it is not without danger to them-

selves that they save the dismounted horseman; the bull often pursues them, and they have need of all their agility to effect their escape. This is done by dropping the piece of cloth, which is their only weapon, and upon which the fury of the deceived animal is exhausted. But it sometimes happens that he is not thus imposed upon, and the champion has no other resource than leaping over the barrier, six feet high, which forms the interior of the circle. In some cases the bull also leaps over this, when the alarm of the spectators, and their crowding upon the upper benches, create indescribable confusion. Sometimes he returns to the charge; his dismounted adversary having had time to recover himself, immediately mounts his horse again, provided he be not seriously wounded, and the attack is renewed; but the cavalier is frequently obliged to change his horse; sometimes seven or eight horses have their bowels torn out by the same bull, and fall dead on the field of battle. No words can then sufficiently celebrate these acts of prowess, which for several days are the favorite subjects of conversation. The horses, astonishing examples of patience, courage and docility, at times, before they die, present a sight most revolting to humanity: they tread under their feet the bloody entrails which fall from their lacerated sides, yet still obey the hand which guides them.

A new act in the piece now succeeds. When the bull is deemed sufficiently tormented by the combatants on horseback, these withdraw and leave him to the champions on foot, called *banderillos*, who meet the animal, and at the moment when he attacks them, stick into

his neck a sort of arrows, pointed like fish-hooks and ornamented with little streamers of colored paper. The fury of the bull redoubles; he roars and bellows, but his vain efforts serve but to increase the anguish occasioned by these weapons. This last torment gives a fine opportunity for a display of the agility of his new adversaries. The spectators at first tremble for their safety, when they see them so near the horns of the animal; but their skilful hands inflict so sure a blow, and they escape so nimbly from the danger, that it appears little more than pastime. When the strength of the bull appears almost exhausted, and his blood, flowing from twenty wounds, pours from his neck, the fury of the spectators is at last satiated. The president now gives the signal for the animal's death, which is announced by the sound of drums and trumpets. The *matador*, or slayer, advances and remains alone in the circle; in one hand he holds a long knife, and in the other a sort of flag which he waves before his enemy. At first, each stops and looks at the other. The impetuosity of the bull is several times avoided by the agility of the matador, and the pleasure of the spectators is rendered more lively by their suspense.

Sometimes the animal remains immoveable, scraping the ground with his feet, and seeming to meditate vengeance. The bull in this situation, and the matador, who penetrates his design and carefully observes his slightest motion, form a striking picture. The assembly contemplate this dumb scene in silence.

At length the matador gives the fatal blow, and if the animal immediately falls, the triumph of the con-

queror is celebrated by a thousand exclamations; but if the blow be not decisive and the bull survive, the murmurs are equally emphatic, and the matador is looked upon as a clumsy butcher. He instantly resolves to retrieve his reputation; his zeal becomes blind fury, and his partizans tremble for his life. At length he gives a successful blow; the animal vomits streams of blood, staggers and falls dead. The amphitheatre rings with applauses, then mules covered with bells and banners terminate the exhibition, dragging the bull by his horns out of the arena.

Sometimes eighteen or twenty bulls are thus killed in a single day. The last three are left exclusively to the matador, who, deprived of all assistance from the picadores, employs his dexterity to vary the pleasure of the spectators. He sometimes allows an intrepid stranger, mounted upon another bull, to combat them; at other times he turns a bear against them. The last bull is particularly devoted to the entertainment of the populace: the tips of his horns are covered with a round case, which diminishes the effect of his strokes; the spectators descend in crowds to torment him, each after his own way, and often pay for their cruel pleasure by violent contusions: but the animal always falls at last under the blows of the matador.

The Spaniards look upon the bull-fights as one means of preserving in their nation a courageous and energetic spirit: yet it is difficult to imagine how these qualities can be nourished by a spectacle, where those who look on are exposed to no danger, and where the actors prove by the rarity of accidents, that the hazard they run is not of a nature to excite much

concern. Spanish gentlemen sometimes fight in public with the bulls; but this does not often take place, except at the coronation of the kings and in their presence. Such noblemen as are able to engage in the perilous sport, volunteer their services for the sake of the reward, which is some valuable place under government, if they prefer this to an order of knighthood. They appear on horseback, attended by the first professional fighters on foot.

The city corporation of Seville enjoy the singular privilege of being the exclusive butchers of the place. They alone have a right to kill and sell meat, which,—passing through their noble hands, for this government is entailed on the first Andalusian families—is the worst and dearest in all Spain. Two droves of lean cattle are brought every week, to a large slaughter-house near one of the city gates. To walk in that neighborhood when the cattle approach, is dangerous, for notwithstanding the emaciated condition of the animals, and though many are oxen and cows, a crowd is sure to collect, and by the waving of their cloaks, and a sharp whistling, which they make through their fingers, they generally succeed in dispersing the drove in order to single out the fiercest for their amusement. Nothing but the Spanish cloak is used on these occasions. Holding it gracefully at arm's length before the body, so as to conceal the person from the breast to the feet, they wave it in the eyes of the animal, shaking their heads with an air of defiance, calling out, "Ha! Toro, Toro!" The bull pauses a moment before he rushes upon the nearest object, and shuts his eyes, it is said, at the instant of pushing with his

horns. The man, keeping his cloak suspended, flings it over the head of the animal, while he glances his body to the left just when the bull, urged forward by the original impulse, must run on a few yards without being able to turn upon his adversary, whom, upon wheeling round, he finds prepared to delude him as before. This sport is exceedingly lively, and when practised by proficients in the art, is seldom attended with danger. Within the walls of the slaughter-house, however, is the place where the bull-fighters by profession are allowed to practise for improvement. A member of the city corporation presides, and admits, gratis, his friends, among whom, notwithstanding the filth natural to such places, ladies do not disdain to appear. The slaughter-house is so well known as a school for bull-fighting that it bears the cant appellation of the *College*. Many of the first noblesse have frequented no other seminary: but this fashion is now wearing away.

Among the amusements of the Spaniards may be reckoned the festivals of the Catholic church, which are so numerous that we have not room to specify them. Many of the ceremonies do not yield in magnificence and imposing effect, to those of any country in Christendom. The attachment of the Spaniard to the external forms of his religion, is notorious. At Seville, the Passion Week is celebrated with such a degree of pomp and enthusiasm that the people have a standing joke on the subject at the expense of the Sevillians, and affirm that, on the arrival of the king in that city during summer, it was moved by a worthy member of the municipality to get up a Passion Week extra, for the amusement of his majesty.

Convents are numerous in this country. When a census was taken in 1787, it was found that the number of Spanish females confined to the cloisters for life, amounted to thirty-two thousand. The arts by which young and inexperienced girls are lured into these Bastiles of superstition, and the inexorable ecclesiastical laws which, aided by external force, bind their victims with perpetual vows, are probably the causes of more suffering than exists in all the prisons and penitentiaries in the country. The first nascent wish to take the veil, is eagerly watched and seized by a confessor, who to a violent jealousy of earthly bridegrooms, joins a confident sense of merit in adding one virgin more to the thousands of the spiritual harem. Pious parents tremble at the thought of standing between God and their daughter, and often with a bleeding heart lead her to the altar.

There is an extreme eagerness in the Catholic professions of celibacy, both male and female, to decoy young persons into the toils from which they themselves cannot escape. With profound sagacity the church has disguised the awful ceremony which cuts off an innocent girl from the sweetest hopes of life, with the pomp and gaiety which mankind have unanimously bestowed on the triumph of legitimate love. The whole process which condemns a female to "wither on the virgin thorn," and live a barren sister all her life, is studiously made to represent a wedding. The unconscious victim, generally in her fifteenth year, finds herself for some time previous to her taking the veil, the queen—nay, the idol of the whole monastic community which has obtained her preference.

She is constantly addressed by the name of *bride*, and sees nothing but gay preparations for the expected day of her spiritual nuptials.

Attired in a splendid dress, and decked with all the jewels of her family and friends, she takes public leave of her acquaintances, visits, on her way to the convent, several other nunneries, to be seen and admired by the recluse inhabitants, and even the crowds which collect in her progress, follow her with tears and blessings. As she approaches the church of her monastery, the dignified ecclesiastic who is to perform the ceremony, meets the intended novice at the door, and leads her to the altar amid the sounds of bells and musical instruments. The monastic weeds are blessed by the priest in her presence: and having embraced her parents and nearest relations, she is led by the lady who acts as bride's-maid, to the small door next to the double grating which separates the nuns' choir from the body of the church. A curtain is drawn, while the abbess cuts off the hair of the novice and strips her of her worldly ornaments. On the removal of the curtain she appears in the monastic garb, surrounded by the nuns bearing lighted tapers, her face covered with the white veil of probationship, fixed on the head by a wreath of flowers. After the *Te Deum*, or some other hymn of thanksgiving, the friends of the family partake of a collation of ices and sweetmeats, which are served up in the presence of the mock bride, who, with the principal nuns, attends behind the grating which separates the visitors from the inmates of the convent. In the more rigid establishments the parting visit is omitted, and the sight of the

novice in the white veil, immediately after having her hair cut off, is the last which, for a whole year, is granted to the parents. They again see her on the day when she binds herself with the irrevocable vows, never to behold her more, unless they should live to see her again crowned with flowers when she is laid in the grave.

Instances of novices quitting the convent during the year of probation are extremely rare. The ceremony of taking the veil is too solemn, and bears too much the character of a public engagement, to allow full liberty of choice during the subsequent noviciate. The timid mind of a girl shrinks from the idea of appearing again in the world under the tacit reproach of fickleness and relaxed devotion. The nuns, besides, do not forget their arts during the nominal trial of the novice, and she lives a whole year the object of their caresses. The vow once taken, the unhappy victim bids an eternal adieu to the world. The severity of the discipline to which they are subjected varies in different institutions. The mildness of some of the monastic rules being unsatisfactory to the fiery spirit of bigotry, many convents have been founded under the title of *Reformed*, where, without regard to the sex of the votaries, young and delicate females are subjected to a life of privation and hardship as the only infallible method of obtaining the favor of heaven. Their dress is a tunic of sackcloth tied round the waist with a knotted rope. The rule allows them no linen, either for clothing or bedding. Woollen of the coarsest kind frets their bodies day and night, even during the burning summers of the South of Spain. A mantle of

the same sackcloth is the only addition which the nuns make to their dress in winter; while their feet, shod with open sandals, and without either socks or stockings, are exposed to the sharp winter blasts, and the deadening chill of the brick floors. A band of coarse linen, two inches in breadth, is worn by the Capuchin nuns, bound six or eight times round the head, in remembrance, it is said, of the crown of thorns; and such is the barbarous spirit of the rule that it does not allow this band to be taken off even in a fever. The utmost indulgence as to communication with parents and brothers extends to a short conversation once á month, in the presence of one of the elder nuns, behind a thick curtain spread on the inner side of an iron grating, which completely intercepts the view. But among the Capuchin nuns the religious vows put a final end to all communication between parents and children. Under the inexorable laws of these establishments many a victim lingers through a long life of despair or insanity.

Nothing contrasts more strongly with the general gravity of the Spaniards than their favorite dance, the *Fandango*, a pastime truly national, and full of expression; and one which foreigners at first behold with disapprobation, but with which they become fascinated at last. No sooner does the music of the fandango strike up than every countenance becomes animated, and even those among the spectators who, from their age and profession, are most inclined to gravity, have much difficulty in preventing themselves from joining in the cadence. It is related that the court of Rome, scandalized that a country renowned for the purity of

its faith, should tolerate this profane dance, resolved to pronounce its formal condemnation. An ecclesiastical consistory was assembled, the prosecution of the fandango was begun, and sentence was about to be thundered against it, when one of the judges observed that a criminal ought not to be condemned without being heard. This suggestion was approved by the assembly: two persons were brought in and there exhibited all the graces of the fandango, to the sound of music. The severe temper of the judges was not proof against the exhibition; their austere countenances began by degrees to relax; they rose from their seats; their limbs began to move in cadence with the tune; the court of consistory was suddenly changed into a hall of dancers, and the fandango was acquitted.

After such a triumph it may be imagined that common scruples have but little effect against this bewitching dance, and its empire seems to be fully established. It is, however, different in different places. It is frequently called for at the theatre, and generally closes private dances. In these cases, the peculiar character is no more than lightly indicated; but on other occasions, where a few persons assembled, shake off all scruples, the meaning is then so marked that the exhibition approaches at least the limits of modesty. They have in Spain, a dance yet more voluptuous than the fandango, called the *Bolero*, but it belongs rather to the provinces than to the capital. Andalusia, in particular, appears to be its natural country; a remnant of decency has banished it generally from private balls; it is, however, given on the stage. A third dance peculiar to the Spaniards is the *Sequidilla*. A

Spanish female practising this dance, dressed in character, accompanying the instruments with castanets, and marking the measures with uncommon precision, is esteemed one of the most seducing objects which love can employ to extend his empire. The Spaniards have a decided taste for dancing, and private balls are very frequent. They have a sort of president, called *bastonero*, whose duty it is to see that good order reigns in the midst of pleasure.

The Spaniards in general seldom assemble to dine or sup at each other's houses. They are little acquainted with the innocent and healthful pleasures of the country; and few among them are fond even of the chase, which in England is pursued with a fondness amounting to a passion. The rich Spaniards concentrate all their pleasures within the cities. Music is one of those for which all classes have the greatest taste, and they cultivate this art with success; not that their national music has made any great progress: it is to be found mostly in little detached airs called *tonadillos* and *seguidillas:* these are sometimes agreeable melodies, but the modulations are little varied, and show that the art of composition is still in its infancy.

Balls and concerts are not the only entertainments at which the Spaniards assemble. They have their *tertulias* and *refrescos*. The former are assemblies similar to the Italian conversazioni. Women in general seek occasions to meet together: each aspires to be the centre of a tertulia, and exclusive pretensions contribute to banish from Spanish society what is called French gallantry. The refrescos contribute no

less than the tertulias to facilitate the intercourse between the sexes. In general, these are only light repasts, prepared for persons from whom visits are received, and are a sort of prelude to the tertulias: but on great occasions, as when a wedding, christening, or the birth-day of the head of the family is to be celebrated, the refresco becomes an important and expensive affair. All the family acquaintances are invited, and as they arrive, the men are separated from the women. The latter take their seats in a particular room, and etiquette requires that they should remain alone till all the company be assembled, or at least until the men stand up without approaching them. The lady of the house waits for the company under a canopy in a place set apart in the hall. The appearance of refreshments at length enlivens every countenance and infuses joy into every heart: conversation becomes animated, and the two sexes approach each other. The company are first offered great glasses of water, in which sugar has been dissolved; these are succeeded by chocolate, the favorite refreshment, twice a day, of the Spaniards. After the chocolate comes confectionary of all sorts. People are not only cloyed with it in the house of festivity, but they carry away quantities in papers, and even in their hats and handkerchiefs. A stranger admitted for the first time to this sort of festival, in which intoxicating liquors only are spared, can hardly believe the Spaniards to be the grave and sober people which he has imagined them. A ball or card-table commonly follows the refresco, and the entertainment is sometimes concluded with a supper.

Breakfast in Spain is not a regular meal. It gene-

rally consists of chocolate, and buttered toast or muffins. Irish salt butter is very much in use, as the heat of the climate does not allow the luxuries of the dairy, except in the mountainous tracts in the north. Every one calls for his chocolate whenever it suits him, and most people take it when they come from mass, a ceremony seldom omitted, even by those who cannot be reckoned among the highly religious. After breakfast, the gentlemen repair to their occupations; and the ladies, who seldom call upon one another, often enjoy the amusement of music, and a sermon at church. About noon the ladies are "at home," where, employed at their needle, they expect the morning calls of their friends. Supper is a frugal repast, and one at which the family rarely assemble.

The cookery of the Spaniards, such as they received it from their ancestors, is not of a nature to please strangers. They are fond of high seasonings; pepper, pimento and saffron season or color most of their dishes. One of them, only, has found favor out of Spain, and the French kitchen has not disdained to adopt it. This is the *olla podrida*, a sort of hotch-potch of every kind of meat cooked together. There is, however, generally a mixture in Spanish cookery, except in some obscure families attached to ancient customs; in most houses, it participates of the French mode, and in some, this has wholly supplanted that of Spain. When a Spaniard gives a dinner, which is a rare occurrence, it is cooked at the inn, and knives, forks and dishes are sent with it; for there is no very abundant supply of these articles in Spanish houses. It is not considered proper for a guest to accept at

once an invitation to dine; he replies by giving "a thousand thanks," which is equivalent to declining respectfully. On the invitation being repeated, he says, "Do not engage in such a concern;" and it is only the third invitation which he thinks it decent to accept.

The wines of Spain are excellent, but the best of them are hardly known out of the country, as they are the produce of the interior of a territory that is without roads or canals. The wines of the interior are generally transported in *borrachos*, or bags of skins, which communicate an unpleasant taste to the liquor. Notwithstanding the abundance and cheapness of wine and brandy, such a thing as intoxication is hardly known among the people.

The Spaniards travel but little. The roads are bad, the vehicles are bad, and the inns are bad; to which may be added, the danger from robbers. The inconvenience and hazard, as well as the expense attending journeys are such, that hardly any one travels for pleasure or curiosity. Most Spaniards pass the whole of their lives within their own province, and few among the females ever lose sight of the town that gave them birth. The most comfortable mode of travelling, on the whole, is on horseback or on mules. Travellers commonly provide themselves with a short loose jacket and small clothes of brown serge; thick leather gaiters; a cloak tied up in a roll on the pommel of the saddle, and a stout spencer. Each man is armed with a musket, hanging by a hook on a ring, which all travelling saddles are furnished with for that purpose. Robbers seldom attack people on horseback, provided

they take care never to pass any wooded ground without separating to the distance of a musket shot from each other.

The best sort of country inn consists of a large hall contiguous to the street or road, and paved with round stones. At one end of this hall is a large hearth, raised about a foot from the ground. A wood fire is constantly burning upon it, and travellers of all ranks and degrees are glad to take a seat near it, where they enjoy the wit and humor of the carriers, coachmen and clowns, and a close view of the hostess, or her maid, dressing successively in the same frying-pan, now an omelet of eggs and onions, now a dish of fried fish with oil and tomatos, or, it may be, the limbs of a tough fowl, which but a few moments before had been strutting about the house. The doors of the bedrooms, as well as that of the stable yard, all open into the hall. Leaving a sufficient space for carriages and horses to cross from the front door to the stables, the Spanish carriers, who travel in parties of twenty or thirty men and double that number of mules, range themselves at night along the walls, each upon his large pack-saddle, with no other covering than a kind of horse-cloth. In some inns, the traveller may find a meal, but in others they can only cook such provisions as he has carried with him.

On some of the roads there are diligences drawn by mules, affording a tolerably comfortable conveyance; another vehicle is called a *galera*, or galley, a long covered wagon for passengers and merchandize. No part of Spain is free from robbers; and if they find little to plunder on a traveller, they usually give him a

severe beating; it is therefore not uncommon to carry a silver watch of small value, and a few dollars in silver, to be surrendered as a peace-offering. This is considered as one of the regular expenses of the road, and the rest of the money is taken in drafts. There are often guards to the diligences, but they have sometimes an understanding with the robbers, and the danger of the traveller is thought to be in proportion to the strength of his escort. Some diligences compound with the robbers, who are often well known, by paying black mail for security.

Spain is little visited by those who travel for health or pleasure; the inhabitants do not receive foreigners with a welcome, especially those of the Protestant religion. Improvement, and innovations of every sort, have been systematically opposed by the government, and the condition of the people has been kept so stationary, that the Spanish character has suffered less change for many centuries than, perhaps, that of any other nation in Christendom. There is a saying that Adam once returned to the earth, where he recognised no country but Spain. "Ah," said he, "this is exactly as I left it."

The manners and customs of the PORTUGUESE are so similar to those of Spain, that in a general work, like the present, it seems unnecessary to notice them separately. The language of Portugal is so similar to Spanish, that it may be regarded as a dialect of that tongue.

THE GYPSIES.

The Gypsies are a singular phenomenon in Europe. They are a people scattered among almost all the continental nations, but entirely distinct from the rest of the population. What appears particularly worthy of remark is, that neither lapse of time, nor climate, nor the example or institutions of the nations among whom they dwell, seem to exert the slightest influence upon them. For a period of more than four hundred years they have been strolling over Europe like

foreigners and strangers; they are found in the eastern and western countries, among rude and indolent, as well as among civilized and active people; yet they remain everywhere what their fathers were. Africa makes them no blacker, nor Europe whiter; they neither learn to be lazy in Spain, nor diligent in Germany; they neither reverence Christ in Christendom, nor Mahomet in Turkey. Around them, on every side, they see fixed dwellings with settled inhabitants: they, nevertheless, go on in their own way, and continue for the most part unsettled, roving pilferers and robbers.

When we search for similar cases among races of men who have quitted their mother country and inhabited a foreign land, we do not meet with a single instance parallel to this. History, indeed, informs us of people who have migrated to strange countries, but they have either been expelled by conquerors, or have been the conquerors themselves, and in all cases, have adopted, more or less, the manners of their new homes. The Franks became Gauls in the country which they conquered. The Mantchoo Tartars vanquished the Chinese, but were themselves vanquished by the civilization of China. It is difficult to explain, therefore, how the Gypsies, who never established themselves in any country by force, and, being bigoted to their manners and customs by religion, never obtained toleration from government, remain unchanged, and resemble each other exactly in every place. It is nowhere recorded, in what year, or in what part of Europe, the Gypsies made their first appearance; but it is clear that they did not originate in this quarter of

the globe. The names by which they are known differ according to the country in which they reside, though, with one or two exceptions, not materially. In Russia they are styled Zigani; in Turkey and Persia, Zingarri; in Germany, Zigeuner; and in Spain, Zincali. The meaning of this last word is believed to be *the black men of Zend or Ind.* In Spain they are also called Gitanos, and in England, Gypsies, from a general belief that they were originally Egyptians. In France they are known by the name of Bohemians, from the circumstance that Bohemia was the first country in civilized Europe where they attracted attention, though there is reason for supposing that they had been wandering in the remote regions of Sclavonia for a considerable time previous. But the Gypsies generally style themselves, and the language which they speak, Rommany, a word of Sanscrit origin, signifying *The Husbands*, or what belongs to them.

Mention is made of them in Germany as early as the year 1417, when they appeared in the vicinity of the North Sea; the next year we find them in Switzerland. In 1422 they were known in Italy, and a few years after, in France and Spain. They did not travel in a single body, but in separate hordes, each having its leader, sometimes called a count; others gave themselves out for dukes and kings of Lesser Egypt. People believed them to be Egyptians and pilgrims, who were constrained to wander on some religious account. The Gypsies told fabulous stories to spread this belief, and these were received with such credulity, that they were everywhere allowed free passage. This golden

age of the Gypsies lasted half a century, when their impostures were exposed, and they were discovered to be vagabonds and robbers. From this period they began to suffer persecution.

From an examination of their language, there seems little doubt that the Gypsies came originally from Hindostan, and that they left that country at the time of the invasion of Timour. They seem to have belonged to one of the very lowest of the classes of Hindoos, which resemble them at the present day in their appearance and habits, especially in their fondness for carrion and other unclean food. The Gypsies have no traditions or records concerning their origin, and are as ignorant on this subject as the American Indians. They have, however, many eastern notions, and are strongly attached to their own habits; every custom, every fancy, which has once been current among them, be it ever so noxious or absurd, is invariably preserved; and any affection which has once predominated in their minds, retains its dominion for ages.

A traveller who has had opportunities of observing these people in almost every country where they exist, assures us that the Gypsy race is by nature the most beautiful, perhaps, in the world; but exposure to the rays of the burning sun, the biting of the frost, and the pelting of the rain and snow, destroys their beauty at a very early age; and if in infancy their personal advantages are remarkable, their ugliness at an advanced age is no less so; for then it is loathsome, and even appalling, verifying the adage that it requires an angel to make a demon.

We may begin our description with the Gypsies of

Russia, who are found in all parts of that country, excepting at St. Petersburg, from which they have been banished. In most of the provincial towns they are to be found, in a half civilized state, supporting themselves by trafficking in horses and doctoring those animals; but the greater part reject a settled life, and traverse the country in bands,—the immense grassy plains of Russia affording pasturage for their herds of cattle, on which, and the produce of the chase, they chiefly depend for subsistence; they also practise fortune-telling, and sometimes robbery. Their power of resisting cold is wonderful: it is not uncommon to find them encamped in the midst of the snow, in slight canvas tents, when the weather is twenty-five or thirty degrees below zero.

Russia exhibits a phenomenon in the history of this strange people unparalleled in any other quarter. Among the Gypsies of Moscow there are many who inhabit stately houses, go abroad in elegant equipages, and are not behind the higher order of Russians, either in appearance or mental acquirements. To the female part of the Gypsy colony of Moscow is to be attributed the merit of this partial rise from degradation. They had for a long time so successfully cultivated the vocal art, that the Gypsy choirs there were unrivalled in excellence. It is a fact well known in Russia, that the famous Catalani was so enchanted with the performance of one of these songsters—(who, after the former had displayed her noble Italian talent before a splendid audience at Moscow, stepped forward and with an astonishing burst of almost angelic melody, enraptured every ear)—that she tore from her

own shoulders a Cashmere shawl, which had been presented to her by the Pope, and, embracing the Gypsy, insisted on her acceptance of the splendid gift. The sums obtained by these Gypsy females in the exercise of their art, enable them to support their relatives in affluence. Some of them are married to Russians of character and standing in society.

The Gypsy, wherever you find him, is an incomprehensible being, but nowhere more so than in Hungary, where, in the midst of slavery, he is free, though apparently one step lower than the lowest slave. The habits of the Hungarian Gypsies are abominable; their hovels are sinks of the vilest filth, their dress is rags, and their food the vilest carrion;—yet no people are merrier: they sing and dance perpetually, and play the violin with great skill. They are addicted to horse-dealing, and are likewise tinkers and smiths in a small way; the women tell fortunes; of course, both sexes are thieves of the first rank. They roam wherever they please, and in a country where the actions of all other people are strictly watched, nobody seems to care for these vagabonds. They make foreign excursions for plunder, which frequently last three or four years; if no mischance befalls them, they return very rich, and squander their wealth in mad festivals. When Napoleon invaded Spain, there were many Hungarian Gypsies in his armies, and some strange encounters occurred on the field of battle, between these people and the Spanish Gitanos. When they were quartered in the Spanish towns, the Hungarians invariably sought out their peninsular brethren, to whom they revealed themselves, kissing and embra-

cing most affectionately. The Gitanos were astonished at the proficiency of the strangers in thievish arts, and looked upon them almost as superior beings. "They knew the whole reckoning," is still a common expression among them. The Hungarian Gypsies have a peculiar accent when speaking the language of the country, by which they can be instantly distinguished; the same is true of the Gitanos of Spain, in speaking Spanish. In no part of the world is the Gypsy language preserved better than in Hungary.

The Gypsies appeared in England three centuries ago; but shortly after their arrival, a dreadful persecution was raised against them, the aim of which was their utter extermination. The gallows groaned under the weight of their carcasses, and the miserable survivors were obliged literally to creep into the earth, in order to save their lives. But these days passed by; their persecutors became weary of pursuing them; they showed their heads from the holes and caves in which they had hidden themselves; they ventured forth, increased in numbers, and each tribe or family taking a particular circuit, they fairly divided the land among them.

In England the Gypsy men are all horse-jockeys, and sometimes devote their leisure to tinkering; the women tell fortunes. They usually pitch their tents in the neighborhood of a village or small town, by the road side, under the shelter of the hedges and trees. The English Gypsies are the handsomest of all their race; they speak English with fluency, and in their gait and demeanor are easy and graceful. Their native dialect is mixed with many English words, yet

it may be considered as tolerably pure, from the fact that it is intelligible to the Gipsy race in the heart of Russia. The English Gypsies are constant attendants at the race-course, and they are fond of resorting to the prize-ring.

In France the Gypsies are not numerous, having been almost entirely extirpated by the rigid police of that country. In Italy there is, or was, a general law, directing that no Gypsies shall remain longer than two nights in any one place. They are scattered, though not in great numbers, over Germany, Denmark and Sweden. In the east, they are either found wandering among the deserts and mountains, or settled in towns, supporting themselves by horse-dealing, jugglery, music and singing. In no part of the east are they more numerous than in Turkey, especially in Constantinople, where the females frequently enter the harems of the great, pretending to cure children of the "evil eye," and to interpret the dreams of the women. They are not unfrequently seen in coffee-houses, exhibiting their figures in the dance. Many are dealers in precious stones, and some of them vend poisons. In no part of the world are they found engaged in the cultivation of the earth, or in the service of a regular master; but in all lands they are thieves, jockeys or cheats, and any trade which they may assume, amounts in substance to one of these. They may be found in the most desert parts of Spain, in the heart of a wild mountain, hammering iron, and manufacturing from it instruments either for their own use or that of the neighboring towns and villages. They may be seen employed in the same manner in the plains of Russia,

or in the bosom of its eternal forests; and whoever inspects the site where a horde of Gypsies has encamped in the grassy lanes beneath the hazel bushes of England, is generally sure to find relics of tin and other metals, showing that they have been there exercising the art of the tinker or smith. Perhaps nothing speaks more forcibly for the antiquity of this people than the tenacity with which they have uniformly held on to their peculiar customs since the period of their becoming generally known.

Of the Spanish Gypsies we have a more minute and satisfactory account than of those in any other country. Their numbers at present are estimated at forty thousand. It seems that for many years after their arrival in the peninsula, their manners and habits underwent no change; they were wanderers in the strictest sense of the word, and lived much in the same way as their brethren exist at the present day in England, Russia, and other countries, with the exception, perhaps, of being more reckless and mischievous, and having less respect for the laws. Arriving in Spain with a predisposition to every species of crime and villany, they were not likely to be reclaimed or improved by the example of the natives, nor was it probable that they would entertain much respect for laws which, from time immemorial, have principally served, not to protect the honest and useful members of society, but to enrich those intrusted with the administration of them. Thus, if they became thieves, it was not probable that they would be ashamed of the title of thief in Spain, where the officers of justice were ever willing to shield an offender on receiving the largest

portion of the booty obtained. If on their arrival, they held the lives of others in low estimation, could it be expected that they would become gentle as lambs in a country where blood had its price, and where the shedder of blood was seldom punished unless he was poor and friendless, and unable to bribe the magistrates? Therefore, if the Spanish Gypsies have been worse than the others of their race, it must be ascribed to their residence among a people unsound in every part of their civil polity, and with whom right has ever been held in less regard, and wrong in less disrespect, than in any other part of the world.

It was not uncommon for a large band or tribe to encamp in the neighborhood of a remote village, scantily peopled, and to remain there till, like a swarm of locusts, they had consumed everything which the inhabitants possessed for their support; or until they were scared away by the officers of justice, or by an army of rustics assembled from the surrounding country. Then followed a hurried march; the women and children, mounted on lean but spirited asses, scoured along the plains fleeter than the wind; ragged and savage-looking men, wielding the scourge and goad, scampered by their side or close behind, whilst a small party, on strong horses, armed with rusty matchlocks and sabres, brought up the rear, threatening the distant foe, and now and then saluting them with a hoarse blast from a Gypsy horn.

Let us for a moment suppose some unfortunate traveller, mounted on a handsome mule or a beast of some value, meeting, unarmed and alone, such a rabble rout at the close of the day, in the wildest part, for

example, of La Mancha: we will suppose that he is journeying from Seville to Madrid, and that he has left at a considerable distance behind him, the gloomy and horrible passes of the Sierra Morena. His bosom, which, for some time past, has been contracted with dreadful forebodings, is beginning to expand; his blood, which had been chilled in his veins, is beginning to circulate warmly and freely; he is fondly anticipating the distant inn and savory omelet. The sun is sinking rapidly behind the wild mountains in his rear; he has reached the bottom of a small valley where runs a rivulet, at which he allows his tired animal to drink; he is about to ascend the side of the hill; his eyes are turned upwards; suddenly he beholds strange and uncouth forms at the top of the ascent; the descending sun slants his rays upon red cloaks, with here and there a turbaned head, or long streaming hair. The traveller hesitates; but, reflecting that he is no longer in the mountains, and that in the open road there is no danger of banditti, he advances. In a moment he is in the midst of a Gypsy group, and there is a general halt; fiery eyes are turned upon him, full of intense expression; he hears a jabbering in a language unintelligible to his ears. At length an ugly looking urchin springs from the crupper of a halting mule, and in a lisping accent, entreats charity in the name of the Virgin. The traveller, with a faltering hand, produces his purse. In an instant, a huge knotted club from an unseen hand, strikes him headlong from his mule. Next morning, a naked corse, smeared with blood and brains, is found upon the road, and within a week a simple

cross marks the spot, and records the event, according to the custom of Spain. Such are the anecdotes related, by the old Spanish writers, of these people. It is singular that, although the Gypsies have always rejected the Christian faith, yet the Inquisition, which burnt so many Jews and Moors, and conscientious Christians, seems to have exhibited the greatest clemency and forbearance toward these vagrant unbelievers. There is not a single instance known of their interference with them. The duty of restraining their excesses, was abandoned entirely to the secular authorities, more particularly to the Holy Brotherhood, a kind of police instituted for the purpose of clearing the roads of robbers. It has been suggested that most of the persecutions which have arisen in Spain against Jews, Moors, and Protestants, sprang from avarice—religion being assumed as a mask to conceal the basest motives which ever led to the commission of crying injustice. The Gypsies were too poor to attract the attention of the Holy Office.

The Spanish Gypsies have, to a considerable degree, renounced their wandering life, and their name is no longer a sound of terror to the peaceable traveller. By residing in towns, they have insensibly become more civilized than their ancestors, who passed the greater part of their time among the deserts and mountains. Their habits and manners are less ferocious, for all wandering tribes may be ranked among the savage people of the earth, whose very reason is little better than instinct. The culture of their minds has not been entirely neglected, and on the whole their education and acquirements are not infe-

rior to those of the lower classes of the Spaniards. It is not uncommon to find among the men, especially of the rising generation, individuals able to read and write. Among the women, such instances do not occur, but the great majority of the Spanish females are entirely uneducated, many even of respectable station being quite ignorant of letters. During the last five or six years, owing to the civil wars, the ties which unite society have been considerably relaxed in Spain; the law has been trampled under foot, and the greater part of the country overrun with robbers and miscreants, who, under pretence of carrying on partisan warfare, have committed the most frightful excesses, plundering and murdering the defenceless inhabitants. Such a state of things would have afforded the Gypsies a favorable opportunity to resume their former mode of life, and wander about stealing and robbing. But it is certain that they have not sought to repeat their ancient excesses; but have gone on, with a few exceptions, quietly pursuing that part of their system to which they still cling, namely, their jockeyism. Though this is based on fraud and robbery, it is far preferable to wandering brigandage, which necessarily leads to the frequent shedding of blood. The law, indeed, forbids them to be jockeys, or to follow the trade of trimming and shearing animals, without some other visible means of subsistence. This provision, however, they contrive to evade. The chief evils of their system which still remain, consist in the frauds of the Gypsy jockeys, and the tricks of the women. It is incurring considerable risk to purchase a horse or mule even from the most respectable of the tribe with-

out a previous knowledge of the animal and his former possessor, the chance being that he is either unsound, or stolen from a distance. The Gypsies are, in general, very poor, a pair of large shears and various scissors of a smaller description, constituting their whole capital. Occasionally some uncommon piece of good luck befalls them; but the money does not last long, being quickly squandered in feasting and revelry. He who owns a couple of donkeys is regarded as a thriving man. There are some, however, who are quite rich, and carry on a large trade in horses and mules. In their habits and manners they are much less cleanly than the Spaniards. The hovels in which they reside exhibit none of the neatness which is observable in the habitations even of the poorest of the other race. The floors are unswept, and abound in filth and mud, and in their persons they are scarcely less vile. Inattention to cleanliness is a characteristic of the race in all parts of the world.

The Gypsy dress is prohibited by the Spanish laws, as well as the Gypsy language and manner of life; but these laws also are evaded. The men generally wear a high-peaked, narrow-brimmed hat, a coat of sheepskin in winter, and during summer, a jacket of brown cloth: beneath this they are fond of exhibiting a red plush waistcoat, somewhat after the fashion of the English jockeys, with numerous buttons and clasps. A girdle of crimson silk surrounds the waist, and in this is not unfrequently stuck a pair of shears. Pantaloons of coarse cloth or leather, descend to the knees: woollen stockings or spatterdashes of leather are worn below; and stout shoes complete the equip-

ment. Such is also the dress of the Spanish horse-jockeys and muleteers, except that the latter wear broad-brimmed hats to shield them from the sun. This dress appears to be of Andalusian origin, and yet it becomes the Gypsy better than the Spaniard. He wears it with more negligence or jauntiness, by which he may be recognised at some distance.

The Gypsy women of Spain do not wear the large red cloaks and immense bonnets of coarse beaver, which distinguish their sisters of England. They have no other head-gear than a handkerchief, which is occasionally used as a defence against the weather: their hair is sometimes confined by a comb, but more frequently is permitted to stray dishevelled down their shoulders: they are fond of large earrings of gold, silver and other metals. There is little to distinguish them from the Spanish women, save the absence of the mantilla, which they never wear. Ladies of fashion not unfrequently take pleasure in dressing *à la Gitana*, as it is called: but this female Gypsy fashion, like that of the men, more properly belongs to Andalusia, the principal characteristic of which is the *saya*, or skirt, which is exceedingly short, with many rows of flounces. But the original dress of the Gypsies, whatever it was, may have had some share in forming the Andalusian fashion, owing to the great number of these wanderers who found their way to that province at an early period. The Andalusians are a mixed breed of various nations, Romans, Goths, Moors, and perhaps a slight sprinkling of Gypsy blood in their veins, and of Gypsy fashion in their garb.

Whilst their husbands are engaged in their jockey

vocation, the Gypsy females are seldom idle. The richest among them are generally smugglers, and in the large towns go from house to house with contraband goods, especially silk and cotton, and occasionally with tobacco. They likewise trade in old clothes. Gypsies of this description rank as the most respectable class: the others, provided they do not sell roasted chestnuts, or grass mats, seek a livelihood by tricks more or less fraudulent; such as fortune-telling, &c. This way of extracting money from the credulity of dupes is, of all those practised by the Gypsies, the easiest: promises are the only capital requisite, and the whole art of fortune-telling consists in properly adapting these promises to the age and condition of the parties who seek for information. The Gypsies are clever enough in the accomplishment of this, and in most cases afford perfect satisfaction. Their practice lies chiefly among females: to the young maidens they promise lovers, handsome invariably, and sometimes rich; to wives, children, and perhaps another husband; for their eyes are so penetrating that they will occasionally find out your most secret thoughts and wishes. To the old they promise riches and nothing but riches, for they have sufficient knowledge of the human heart to be aware that avarice is the last passion that becomes extinct in the human breast. These riches are to proceed either from the discovery of hidden treasures, or from America, a land to which the Spaniards still look with hope, as there is no individual in Spain, however poor, but has some relative or friend in that region of silver and gold, at whose death he considers it probable that he may succeed to a brilliant fortune.

The Gypsy fortune-tellers find dupes almost as readily among the superior classes as among the very dregs of the population. It is their boast that the best houses in Spain are open to them; and perhaps in the space of one hour they will predict the future to a duchess in one of the hundred palaces of Madrid, and to half a dozen laundresses who are washing linen in the stream of the Manzanares. One great advantage which the Gypsies possess over all other people is an utter absence of what the French call *mauvaise honte;* their speech is as fluent, and their eyes are as unabashed in the presence of royalty as among the lowest of the populace, and the consequence is that most minds quail before them, and they sport with what would be fatal to others.

Among their other frauds, the *Hokkano Baro*, or "great trick," stands preëminent. When the Gypsy has met with some credulous female whom she suspects to be rich, she will tell her that she knows a method by which she can make her fortune: it is neither more nor less than, at a certain hour and place, to deposit a sum of money, the more the better; as the Gypsy assures her that if not looked at until a certain time, it will increase a thousand fold. Some persons might find it difficult to believe that in the nineteenth century any people can be found sufficiently credulous to be duped by so clumsy a trick. But experience proves that such persons are by no means rare, either in Spain, France, or enlightened England. The most subtle method of practising the Hokkano Baro is the following. When the dupe consents to make the experiment, the Gypsy demands of her whe-

ther she has in the house some strong chest with a safe lock and key. On receiving an affirmative answer, she will request to see all the gold and silver of every description which she may have in her possession. The money is shown to her, and when she has carefully inspected and counted it, she produces a white handkerchief, saying, "Lady, I give you this handkerchief, which is blessed. It is now necessary that you place in it your gold and silver, tying it with three knots. I will then depart for three days, when I will return. In the mean time you must keep the bundle which contains your treasure beneath your pillow, permitting no one to go near it, and observing the greatest secrecy, otherwise the money will take wing and fly away. Every morning during the three days it will be well to open the bundle for your own satisfaction, to see that no misfortune has befallen your treasure; be always careful, however, to fasten it with three knots. On my return we will place the bundle, after having inspected it, in the chest, which you yourself shall lock, retaining the key in your possession. But thenceforward for three weeks, you must by no means unlock the chest, nor touch the treasure, but pray night and morning to St. Antonio that it be multiplied, otherwise it will fly away."

The Gypsy departs, and during the three days prepares a bundle as similar as possible to the one which contains the money of her dupe, save that instead of doubloons, dollars and plate, its contents consist of copper money and pewter. With this bundle concealed beneath her cloak, she returns at the end of three days. The bundle of real treasure is produced and

inspected, and again tied up by the Gypsy, who then requests the other to open the chest; which done, she formally places a bundle in it; but in the mean time she has dexterously substituted her own for the true one. The chest is then locked, the lady retaining the key. The Gypsy promises to return at the end of three weeks to open the chest, assuring her dupe that if it be kept locked till that period it will be found filled with gold and silver, but that if it be opened, the money deposited will vanish. She then walks off with great deliberation, bearing away the spoil. It is needless to say that she never returns.

The Gypsies have some very singular customs connected with the marriage festival, the most remarkable of which we must pass over without further notice. One of these festivals is thus described by Mr. Borrow:—"After much feasting, drinking and yelling in the Gypsy house, the bridal train sallied forth,—a frantic spectacle. First of all marched a villanous looking fellow, holding in his hands uplifted a long pole, at the top of which fluttered in the morning air—what?—* * * * Then came the betrothed pair, followed by their nearest friends; then a rabble rout of Gypsies screaming and shouting and discharging guns and pistols, till all around rang with the din, and the village dogs barked. On arriving at the church gate, the fellow who bore the pole, stuck it into the ground with a loud huzza, and the train forming two ranks, defiled into the church on either side of the pole and its strange ornaments. On the conclusion of the ceremony they returned in the same manner in which they had come. Throughout the day there was nothing

going on but singing, drinking, feasting and dancing; but the most singular part of the festival was reserved for the dark night. Nearly a ton weight of sweetmeats had been prepared at an enormous expense, not for the gratification of the palate, but for a purpose purely Gypsy. These sweetmeats of all kinds, and of all forms, but principally *yemas*, or yolks of eggs, prepared with a crust of sugar,—a delicious *bonne bouche*,—were strewn on the floor of a large room, at least to the depth of three inches. Into this room, at a given signal, tripped the bride and bridegroom, dancing *romalis*, followed amain by all the Gypsies dancing. To convey a slight idea of the scene is almost beyond the power of words. In a few minutes the sweetmeats were reduced to a powder, or rather to a mud, and the dancers were soiled to the knees with sugar, fruits and yolks of eggs. Still more terrific became the lunatic merriment. The men sprang high into the air, neighed, brayed and crowed; whilst the Gypsies snapped their fingers, in their own fashion, louder than castanets, distorting their forms, &c. The festival endures three days, at the end of which the greater part of the property of the bridegroom, even if he were previously in easy circumstances, has been wasted in this strange kind of riot and dissipation. Paco, the Gypsy of Badajos, attributed his ruin to the extravagance of his marriage festival; and many other Gypsies have confessed the same thing of themselves. They said that throughout the three days, they appeared to be under the influence of infatuation, having no other wish or thought but to make away with their substance. Some have gone so far as to cast money by handfuls into the street."

The Gypsies are almost entirely ignorant of the grand points of morality; they seem not to understand that to lie, to steal, and to murder, are crimes which are sure eventually to yield bitter fruits to those who perpetrate them. But on one point, and that one of no little importance as far as temporal happiness is concerned, they are capable of distinguishing good from evil. They know that chastity is a jewel of high price, and that conjugal fidelity may occasionally fling a ray of sunshine over the dreary hours of a life passed in the contempt of almost all laws, human and divine.

Whatever might have been the religious belief of the Gypsies in Hindostan, it is certain that they arrived at the confines of Europe without any precise or rooted faith. Though cloudy ideas of the Indian deities might be occasionally floating in their minds, these, doubtless, quickly passed away when they ceased to behold the pagodas and temples of Indian worship, and were no longer in contact with the enthusiastic adorers of the idols of the east. At present they are utterly destitute of religion, believing neither in the immortality of the soul, nor, according to their own declarations, in a Supreme Being.

The poetry of the Spanish Gypsies is, in almost every respect, such as might be expected to originate among people of their class; a set of Ishmaelites, subsisting by cheating and villany of every description; hating the rest of the human species, and bound to each other by the bonds of common origin, language and pursuits. The themes of this poetry are the various incidents of Gypsy life—cattle-stealing, prison

adventures, assassination, revenge, &c. Amongst these effusions are sometimes found tender and beautiful thoughts, for even Thugs and Gypsies have their moments of gentleness; but they are few and far between, as a flower or a shrub is seen here and there springing up among the rugged and frightful crags of the Spanish sierras. Their poetry exists in mere scraps, commonly not extending beyond four lines. We subjoin a few specimens.

O when I sit my courser bold,
My bantling in my rear,
And in my hand my musket hold,
O how they quake with fear.

There runs a swine down yonder hill,
As fast as e'er he can,
And as he runs he crieth still,
"Come, steal me, Gypsy man!"

I sallied forth upon my gray,
With him my hated foe,
And when we reach'd the narrow way,
I dealt a dagger blow.

I walk'd the street, and there I spied
A goodly gallows tree;
And in my ear methought it cried,
"Gypsy, beware of me!"

I slouch my beaver o'er my brow,
As down the street I rove,
For fear thy mother keen should know
That I her daughter love.

Extend to me thy hand so small,
Wherein I see thee weep,

For O thy balmy tear-drops all
I would collect and keep.

The girl I love more dear than life,
Should other gallant woo,
I 'd straight unsheath my dudgeon knife
And cut his weasand through,
Or he, the conqueror in the strife,
The same to me should do.

A Gypsy stripling's sparkling eye
Has pierced my bosom's core,
A feat no eye beneath the sky
Could e'er effect before.

Loud sang the Spanish cavalier,
And thus his ditty ran—
God send the Gypsy lassie here,
And not the Gypsy man.

We shall close this chapter with an account of a superstition of a singular nature, current not only among the Gypsies, but among the people of almost every country in Europe, and in many parts of Asia and Africa;—namely, the *evil eye*.

The Gypsies pretend to the power of casting the evil eye, that is, of making people sick by throwing a glance at them, especially children, who, from the tenderness of their age, are supposed to be more easily blighted than grown people. After receiving the evil glance, according to the common belief, they fall sick, and die in a few hours. This superstition is very prevalent in Spain, particularly in Andalusia, among the lower orders. A stag's horn is considered a safeguard, and on that account, a small horn, tipped with silver, is frequently attached to children's necks by means of a cord braided from the hair of a black

mare's tail. Should the evil glance be cast, it is imagined that the horn receives it and instantly snaps asunder. The Gypsies sell remedies for the evil eye, but they can give no account of the manner in which they perform this fatal spell.

This superstition is prevalent among all oriental people, whether Turks, Arabs or Hindoos; but perhaps there is no nation in the world among whom the belief is so firmly rooted, and from so ancient a period, as the Jews; it being a subject treated of in the gravest manner by the old rabbinical writers. This has led to the conclusion that this illusion is as old almost as the Hebrew race. The evil eye is mentioned in Scripture, but, of course, not in the false and superstitious sense. The Rabbins have said, "For one person who dies of sickness, there are ten who die by the evil eye;" and as the Jews, especially those of the east and of Barbary, place implicit confidence in all that the Rabbins have written, we can scarcely wonder, if at the present day, they dread this visitation worse than the plague. "The leech," they say, "can cure other disorders, but who can cure the evil eye?" It is imagined that this blight is most easily inflicted when a person is enjoying himself, with little or no care for the future; when he is reclining in the sun before the door, or when he is in full health and spirits, but principally when he is eating and drinking; on which account the Jews and Moors are jealous of the appearance of strangers when they are taking their meals. The evil eye may be cast by an ugly or ill-favored person, either designedly or not, and the same effect may be produced by an inadvertent word. It is deemed unlucky to say to a person diverting

himself, "How merry you are!" or to one while eating, "How fat you are!"—for it may cause him to receive a sudden blight and immediately perish. It is never safe among Jews or Mahometans, nor indeed among any eastern people, to stop and gaze on a child, or to caress it, for it will be thought you are about to give it the evil eye. To prevent this, the modern Egyptians, even of the wealthiest class, keep their children shabbily clad, while abroad, that their beauty may not attract notice. The cures for the evil eye are numerous, and consist of amulets, charms, and all sorts of quack medicines.

After all, the evil eye, like most other superstitions, is, perhaps, founded on a physical reality. It is in hot countries, where the sun and moon are particularly dazzling, that the belief in the evil eye is most prevalent. If we turn to Scripture, we shall perhaps find allusion to the origin of it. In Psalms, cxxi. v. 6, we read—"*The sun shall not smite thee by day, nor the moon by night.*" It is said that both these luminaries have their dangers in tropical climates. A sun-stroke produces brain-fevers, and the glance of the full moon is reputed to cause itching in the eye, and not unfrequently blindness. The northern nations have a superstition which bears some resemblance to the evil eye. They have, indeed, not the same brilliant sun and moon to addle the brain; but the gray north has its marshes and fenny grounds and fetid mists, which produce agues, low fevers, and moping madness, and are as fatal to cattle as to man. Such disorders are attributed to elves and fairies. This superstition still lingers in some parts of England under the name of *elf-shot*, and in other countries it is called *fairy-wild*.

SWITZERLAND.

The Swiss enjoy the reputation of being a plain, honest, brave and simple people, among whom linger the last remnants of antique and primitive manners. Their fond attachment to their native country is conspicuous, even under the necessity that compels them to quit it. Many Swiss emigrate, but they generally return, when they have acquired a competency, to their wild and rugged mountains. It is observed, that no sooner is the *Ranz des Vaches*, a simple mountain air, played in their hearing, than even the hardy soldiers, remote from their homes, melt into tears. An ardent

love of liberty, ever since the grand epoch of their liberation, has distinguished the Swiss people, who have often defended their country against fearful odds.

In matters of dress, the higher classes generally follow the French fashions; but the common people have many peculiar forms, which are mostly simple and convenient. The national costume is confined to the females; it consists partly of a short petticoat, which shows the stockings as high as the knee, and a wide, flat hat, tied under the chin. Near Bern, the hat gives place to a strange-looking black cap, standing off the face, and in shape resembling the two wings of a butterfly. In some parts, the hair is plaited behind, often reaching down to the heels. In Appenzell, it is said that the modern invention of suspenders is not yet adopted by the men; the dress is a scanty jacket and short breeches, and there is a preposterous interval between the two garments, which the wearer makes frequent but ineffectual hitches to close.

A Swiss dwelling on the High Alps is thus described by a traveller. "The *chalet* was, like an American log-house, of the rudest construction; the roof, composed of clumsy shingles, gave vent to the smoke in the absence of a chimney; this roof, projecting eight or ten feet, formed a sort of piazza, called the *melkgang*, a German word, which, like many others in that language, needs no English translation. The bed-room of the shepherds in these summer chalets, is a wooden gallery hung up over the *melkgang*, close to the projecting roof; they go up to it by a ladder, and all herd together on a little straw never changed. The cows come home to be milked, attracted from the most dis-

tant pastures by a handful of salt, which the shepherd draws out of the leathern pouch hanging across his shoulder. The ground round the chalet is so broken and filthy by the treading of cattle, that without stepping-stones it would be difficult to reach the door. To finish the picture, a herd of swine ranges about, waiting for their allotted portion of buttermilk and curds. All this is, no doubt, very different from Rousseau's charming description; but the chalets about Heloise's residence were family dwellings, inhabited the whole year round, and such as are found on lower mountains only; these are kept perfectly clean and comfortable, and are in all respects different from those on the High Alps, constructed for mere temporary shelter during a few months. No women dwell in the latter."

Chamois-hunting is not only one of the sports, but one of the favorite occupations of the Swiss, though it is less practised than formerly. When the French held possession of the country, all restrictions on hunting were removed, in consequence of which the number of the chamois was greatly reduced. The hunting of these animals is both laborious and hazardous, yet the attachment of the Swiss to this national sport is unconquerable. The hunter must have an excellent constitution, particularly such as to enable him to bear the extreme of cold after being heated by exercise, to sleep on the damp ground, to endure hunger and thirst, and every other hardship and privation. He must have great muscular strength, to climb the mountains all day with a heavy gun across his shoulder, with ammunition and provisions, and, at last, the

game he kills. He must also have a keen sight, a steady foot and head, and, finally, patience equal to his courage.

The chamois are very timid and shy, and certainly not without cause; their sense of smell and sight being most acute, it is extremely difficult to approach them within gun-shot. They are sometimes hunted with dogs, but oftener without, as these drive them to places where it is difficult to follow them. The hunters, two or three in company, carry a sharp hoe to cut steps in the ice, a rifle to each man, hooks to fasten to their shoes, a mountain-stick shod with iron, a short spy-glass, barley-cakes, cheese and brandy. Sleeping the first night at some of those upper *chalets*, or Alpine huts, which are left open at all times, and are always provided with a little dry wood for kindling a fire, they reach their hunting-grounds at day-light. Here, on some commanding situation, they generally find a place ready prepared, of two stones standing upright, with sufficient space between to see through, without being seen. To this spot one of the hunters creeps unperceived, without his gun, and carefully looking every way with his glass, directs his companions by signs.

The utmost circumspection and patience are requisite on the part of a hunter when approaching his game. A windward situation would infallibly betray him by the scent; he creeps on from one hiding rock to another, with his shirt over his clothes, and lies motionless in the snow, often for half an hour, when the herd appears alarmed and ready to take flight. When he is near enough to distinguish the bending

of the horns, that is, at the distance of 200 or 250 paces, he takes aim; but if, at the moment of raising his piece, the chamois should look towards him, he must remain perfectly still; the least motion would put them to flight before he could fire, and he is too far distant to risk a shot without resting his piece. In taking aim he endeavors to pick out the darkest coat, which always indicates the fattest animal. Accustomed as the chamois are to frequent and loud detonations among the glaciers, they do not mind the report of arms so much as the smell of gunpowder, or the sight of a man. There are instances of the hunter having time to load again and fire a second time, after missing the first, if not seen. No one but a sportsman can understand the joy of the hunter, who, after so much toil, sees his prey fall. With shouts of savage triumph, he springs forward to seize it, up to his knees in snow; despatches the victim if he finds he is not quite dead, and often swallows a draught of warm blood, which is deemed a specific against giddiness. He then takes out the entrails to lessen the weight of his prize, ties the feet together in such a manner as to pass his arms through on each side, and then proceeds down the mountain—much lighter for the additional load which he carries.

Not unfrequently the best marksman is selected to lie in wait for the game, while his associates, leaving their rifles loaded by him, and acting the part of hounds, drive it toward the spot. Sometimes, when the passage is too narrow, a chamois, reduced to the last extremity, will rush headlong on his foe, whose only resource is to avoid the encounter, which, on the

brink of precipices, would be fatal. He must, therefore, lie down immediately, and let the frightened animal pass over him. An instance is related of a herd of fourteen chamois, who, being hard pressed, rushed down a fatal precipice, rather than be taken. It is wonderful to see them climb abrupt and naked rocks, and leap from one narrow cliff to another; the smallest projection serving them for a point of rest, upon which they alight but to take another spring. The agility of these animals led to the popular belief that they could support themselves by means of their crooked horns.

The leader of the herd is always an old female, never a male. She stands watching when the others lie down, and rests while they are up and feeding. She listens to every sound, and looks round anxiously. She often ascends a fragment of rock or heap of drifted snow, for a wide field of observation, making a sort of gentle hissing noise when she suspects any danger. When the sound rises to a sharper note, the whole troop flies at once, like the wind, to some more remote and lofty part of the mountain. The death of this old leader is commonly fatal to the herd. Their fondness for salt makes them frequent salt springs and salt marshes, where hunters lie in wait for them. These men practise a very singular stratagem: having observed that the chamois will approach cattle in the pastures and graze near them, a hunter will crawl on all-fours with salt spread on his back to attract the cattle; he is immediately surrounded and hidden by them so completely that he finds no difficulty in advancing very near the chamois and taking a sure aim.

At other times, a hunter when discovered will drive his stick into the snow and place his hat on the top of it, then creeping off, go round another way, while the game remains intent on the strange object he has left behind.

The manners of the Swiss are a mixture of French and German. No city is blessed with *soirées* to a greater extent than Geneva. They go on multiplying from November till the approach of spring, when the superior attractions of the country put an end to them. Neither carriages nor sedan chairs are used, and the *beau monde* repair on foot to their parties. Soon after eight in the evening, the ladies sally forth wrapped up in cloaks and hoods, and walk on tiptoe through the streets, preceded by their maid, who carries a lantern. When they reach their destination, the cloak and double shoes are thrown off in an ante-room appropriated to the purpose; their dress is arranged by the attendant, and then they glide in lightly, to appearance quite unconscious of looks, make their curtsy, take their seat, and try to be agreeable with their next neighbors. After music and gossip, tea is brought in, with cakes and confections. A few card parties are arranged, and when the clock strikes eleven or twelve, the maid and lantern are announced in a whisper to each of the fair visiters.

Saturday night visits, among young people, constitute a peculiarity of Swiss manners. Of course. this is a favorite time for courtship. The young Swiss comes under the window of the fair lady to whom he intends paying his addresses, or with whom he wishes to become acquainted. As it is visiting night, and she

expects company, she is at the window, neatly dressed, and admits or rejects the petition, which is always drawn up in a regular form, generally in verse, and learned by heart. Permission being granted, the young man climbs up to the window, which is commonly in the third story, and as the houses are constructed with conveniences for this purpose, he runs little risk of breaking his neck. He sits on the window, and is regaled with gingerbread and cherry bounce. According as his views are more or less serious, and he proves more or less acceptable, he is allowed to enter the room, or suffered to remain outside. Frequently, the conversation is protracted till the dawn gives the signal for departure: yet to depart is not always safe, for it not unfrequently happens that a less favored lover waylays his rival, violent battles ensue, and murder is sometimes committed: for this reason young men are in the habit of escorting one another on such occasions.

THE TYROL.

The Tyrolese, though under the government of Austria, may be properly noticed after their neighbors the Swiss. Like them they inhabit an Alpine country—blending something of Italy and Germany in their customs. The language and general aspect of the people in the north, is German. The varieties of costume which have, for centuries, marked and distinguished the inhabitants of the different valleys, strongly arrest the notice of the traveller. Some of the women wear a singular head-dress, consisting of a conical cap of very fine dressed wool, either white or black. It looks like the softest fur or down, is very expensive, and an article in which they take great pride. A stranger, however, would pronounce it a more fitting head-gear for a Tartar chief, galloping on his native steppes, than for the peasant woman of these romantic vales. Others wear a small round black hat with a high crown and nearly conical, with their long hair rolled up behind it, in a glossy knot. Others wear broad green hats tasseled or fringed with gilt thread. Their corsets, their aprons, their petticoats, their stockings, are of various colors, rustic and coarse, but producing an effect most pleasing and picturesque. The men are magnificent alike in costume and appearance: they are remarkably well made, and have an open,

fearless expression of countenance. They wear hats, some broad, some narrow, some of green beaver, some of black, with green ribands, or bands of black velvet; and jackets of brown, green or black, worked with lace and adorned at the sleeve and waist by frogs of bright colored cloth. Their waistcoats are commonly red, and they generally wear very broad green braces outside the waistcoat, as also broad belts of black leather round the middle, on which are usually worked the initial letters of the owner's name. Many of them show the bare knee, and wear only a half stocking, and a light shoe on the naked foot.

In the Tyrolese inns, the traveller remarks an important female personage called the *Kellerin*, or "cellar-keeper." She wears black petticoats of ample folds, and keys enough, in number and size, for the warder of a castle. Her guardianship, however, is not over turrets and dungeons, but over closets and cellars, wines and meats, fruits and preserves, and all household comforts. She makes all change, and receives all payments, for which purpose she wears a large leathern pocket, which, like the tradesman's till, is emptied every evening. She is intrusted with the household stores; she brings each traveller his meal, and blesses it: she brings him his wine-cup, and it is yet the custom with the older Tyrolese that she should at least put her lips to it. She is always addressed with kindness. "*Mein Kind*," "my child," is the common phrase, and it is varied in warmth and tenderness, according to circumstances: sometimes it is "my pretty child," "my heart," or "my treasure." In general, though there are some of her

class of great beauty, the Kellerin is a stout, coarse, active woman, with a frank readiness of service in her manner, and a plain pride of station—the pride of being trustworthy. It may be supposed that the complimentary phrases we have mentioned are not always used with discretion by youthful travellers, yet there is a manner of employing them without any impropriety; and the very utterance is a pleasure, they beget so much kindliness and good humor.

ITALY.

No country of the same extent exhibits so great a variety of dress as Italy. The higher classes, indeed, copy the French fashions in a great measure, but the costume of the middle and lower classes varies remarkably from one district to another. The fashions differ even in small districts and towns. In the kingdom of Naples, the shepherds wear the skins of their flock, with the wool outward in summer and inward

in winter: these garments are rudely formed, and have sometimes only holes pierced for the head and arms. In the Roman States, the female peasantry are distinguished for a peculiar sort of head dress of white cotton, which lies flat on the top of the head, hanging down behind and fastened by an enormous silver pin or rather skewer; this appears to be a relic of the classical ages. In Tuscany, the women of the ordinary class wear black beaver hats with high crowns, and stiff plumes of black feathers. On holidays they are streaming with ribands. The country women of Rome wear round hats, like those of the men; the ordinary dress of the males is a velvet roundabout and small clothes, with white stockings. In the southern part of the kingdom of Sardinia, the women wear a sort of apology for a bonnet, in the shape of a disk of plaited straw of about a hand's breadth in diameter, stuck jauntily on one side of the head. In Genoa, the females of all ranks wear very gracefully the *mazzaro*, a kind of shawl thrown over the head and shoulders, and folded round the arms. A remnant of the antique Greek costume is to be found in the island of Procida in the bay of Naples, where it has been preserved from very ancient times. In Sicily, the peasantry wear caps of white cotton, as a defence against a sun-stroke. to which they are liable in that hot climate. Throughout all Italy, the females even of the lowest classes evince a great fondness for ornament; pearls, coral and gold are common among those who are poor in everything else. In Tuscany, the country women wear earrings a foot in length.

Almost every species of building may be found in

Italy, from the straw-thatched hovel to the lordly palace, and no country exhibits a greater variety of edifices, nor more splendid and costly specimens of architecture. The churches are the most expensive and magnificent in the world, and the convents and palaces are unrivalled. Architecture, painting, carving, sculpture, mosaic-work and other arts are exhausted on the churches, and many of them have a minuteness of finish that is truly worthy of admiration. The pillars and walls of some are encrusted with mosaic pictures, or fac-simile copies in precious stone of the masterpieces of Italian painting; the ceilings are covered with frescoes, and the doors are inimitably carved in bronze.

All the Italian cities are well built. Genoa is so abundant in palaces that it is termed by the Italians "the lordly." In Florence, palaces are also very numerous, but they are of a peculiar character, exhibiting strong, solid and massy walls, which indicate a time when factions convulsed the city, and every house was designed to resist an assault and stand a siege. At Rome are reckoned three hundred churches and as many palaces, worthy of admiration. St. Peter's church is the most magnificent and costly structure ever raised by the hand of man. The Roman palaces are very elegant, being generally quadrangles, with an area within, and a wide staircase. At Naples, the churches, though rich internally, present an inferior appearance outside. The palaces are imposing; their roofs are flat, and covered with a cement that endures the climate. At some seasons the people sleep upon them. Every window has its balcony.

Few chimneys are seen either here or at Rome; the climate is so mild that a brazier of charcoal is sufficient to warm the rooms. There are many specimens of fantastic architecture in Italy, among which are the leaning towers of Pisa and Bologna, which project over their foundations, and seem threatening to fall every moment, yet they have stood storms and earthquakes and many centuries of time. These structures were erected during the middle ages, and their singular fashion was, doubtless, the result of design, although some persons have imagined that it was occasioned by the accidental sinking of the foundations.

Travelling is exceedingly pleasant in Italy. The roads, in general, are good, and the scenery is romantic and varied. The roads across the Alps, by Mount Cenis and the Simplon, constructed under the auspices of Napoleon, rank among the greatest productions of human energy and labor in modern times. There are few cross roads, and these are hardly passable. In Sicily there is a carriage road along part of the eastern and northern coast, but nothing except mule-paths in the interior of the island. The most common way of travelling in Italy is in a *vettura*, or coach with four horses. The *vetturino*, or driver, looks out among foreigners for his passengers, to each of whom he tenders a crown in pledge, to be forfeited in case he should fail to go; but if the passenger should fail to be ready, he forfeits the like amount. The bargain with the vetturino generally includes the passage and accommodations at the inns, and this arrangement saves the traveller much overcharging and wrangling. A written contract is drawn up and signed if required.

If he has been civil and obliging, it is customary to give him, at the end of the journey, a *buona mano*, or gratuity of half a dollar or a dollar. The custom-houses and passports are great annoyances. The former are at the frontiers of the states, and at the gates of the cities. The officers well know how to visit the traveller with manifold vexations if he should fail to purchase their forbearance with half a dollar or so. The passport is taken at all the police stations on the road, and at the gates of all considerable towns, carried to the commandant, endorsed, and returned by a soldier, whose low bow is generally rewarded by a small piece of coin. In Tuscany, unless a stranger resides in a city, he surrenders his passport, and receives a written permission to remain a certain time, and this must be renewed when that is expired. Before quitting one independent state for another, it is necessary to have the permission of the minister or consul of the state to which the traveller is going. These various endorsements and seals on a passport soon cover every part of it, and new paper must be added to it, which in time becomes a long roll.

In Sicily, for the most part, the traveller must proceed upon a mule, or in a *lettiga*, which is a sort of sedan, borne by two mules with long poles, one before and one behind. This they carry in perfect safety over steep and rocky paths, where a horse would be sure to break his neck. Robbers were formerly very numerous in Sicily and Calabria, and even in the Roman States; but they are now in a great measure suppressed, the roads being guarded by *gend'armes*.

The national character and state of society in Italy are marked by prominent and striking features. The people, in some respects, are perhaps the most polished and refined in the world. Music, painting, poetry and assemblies for conversation form the delight of the Italians. They have ardent temperaments and poetic imaginations. No people who have lived since the best days of Athens have had so much perception for the beautiful as these. The skies are so soft and clear, that it has been said almost without hyperbole, that the moon of Naples is brighter than the sun of England. Every distant mountain and headland is bathed in purple light, and every sun rises and sets, "trailing clouds of glory." The language in which the infant Italian utters his first lispings is like the murmur of music; every sound is open and labial. The first landscape over which his eye ranges is unsurpassed on the earth; it has festoons of vines purple with gushing grapes, and groves of oranges bending with golden fruit. The churches where the youth pays his wondering devotions are the perfection of human art, the most splendid and "solemn temples" ever erected by the hand of man. The ruins in which he plays with his mates are remains of which no time can obliterate the beauty; and the paintings and sculptures that often chain his attention, all combine to direct his genius to the graceful, the beautiful and the ideal. The statues, those calm and majestic intelligences, the impressive congregation of the silent, exert a magic influence over the soul. Feeling and thoughts they have not, but they unlock in the beholder the fountains of both.

The lower ranks form the mass of the Italian population, with scarcely any intervening class between them and the nobles. They share in some degree the refined tastes and manners of the higher ranks. The common shopkeepers of Florence and Rome possess a taste in the fine arts and in poetry, which is unknown even in the most polished circles beyond the Alps. They delight also in conversation, which they support with peculiar liveliness, and with gesticulations the most varied and expressive of any European people. The peasantry are, on the whole, a poor, quiet, contented, orderly race, spending, not very wisely, all their little savings in finery for their wives and daughters. The lazzaroni of Naples are a singular class of beings, existing almost wholly out of the pale of regular society. The mild climate enables them to live without houses, almost without clothes, and with only a daily handful of macaroni for food. Having obtained this by theft, by begging, or by some little occasional work, they abandon themselves to luxurious indolence or the indulgence of wayward humors. They are a set of wild, merry rogues, with all the rude energy of savages, full of humor, address, ready argument and quick repartee.

The population of Naples has no parallel upon earth. The streets are constantly overflowing with a tide of human beings, rolling up and down, and in the midst of this tide are a hundred eddies. In one place you are swept away by the current; in another, you are wheeled round by a vortex. All sorts of trades and mechanic arts are carried on in the streets; the carpenter, the shoemaker, the tailor, the baker, dispute

your passage with their benches, stalls, pots and pans. In this region of caricature, every bargain sounds like a battle; the popular exhibitions are full of the grotesque, and the religious processions would startle a war-horse. The Mole, or "Long Wharf," seems, on holidays, an epitome of the city, and exhibits most of its humors. You may see in one place a methodistical friar preaching to a knot of lazzaroni; in another, Punch, the representative of the nation, holds forth to a crowd. Farther on, another orator recounts the miracles performed by a sacred wax-work, on which he rubs his *agnus dei*, and sells it, thus impregnated with grace, for half a cent. Beyond him are quacks, in military uniform, puffing their nostrums. Next is a dancing dog, a learned pig, &c., each with a little circle of admirers. There are seen fellows fiddling and singing to the music of crazy guitars; and groups congregate around a tragicomic *filosofo*, who recites passages of Ariosto and Tasso, and sings and gesticulates old Gothic tales of Orlando and his Paladins. The Neapolitans are perhaps the only people on earth that do not pretend to virtue. On their own stage, they suffer the hero of the drama always to be a rogue. When detected in theft, a lazzarone will ask you with impudent surprise how you could possibly expect a poor man to be an angel.

The Romans are the most reserved and taciturn of all the Italians, and the contrast between the population of Rome and that of Naples is very striking. The tradespeople are, in general, honest and civil, not altogether cheerful, but yet not sullen. The higher classes are courteous and accessible; in no part of Italy are

View of Rome.

the *conversazioni* more elegant, more various, or more free from aristocratical stiffness. Whether general gaiety or literature, painting or music, or politics or buffoonery be your object, in one house or other you may be gratified every evening. The character of the common people has some strange anomalies. Thousands almost starve themselves during the whole month of September, to provide for one extravagant feast in October, at the Monte Testaccio. Though timidly cautious in common transactions, they are desperate at play. This passion, pervading every rank, finds all the lotteries of Italy open at Rome, and many call in religion to the aid of gambling. They resort to San Giovanni Decollato, a church devoted to condemned criminals, and try to catch in prayer certain divine intimations of the lucky ticket. Their resentments can lie brooding for many years, waiting for an opportunity of fulfilment. Boys fly to stones, and men to the clasp-knife, but the most desperate ruffian abstains from fire-arms. To shoot your enemy is held atrocious; to plunge a stiletto into his back is a proof of spirit. A first murder establishes the reputation of a young man, like a first duel in other countries.

Both at Rome and Naples, beggars are abundant, and many of them are genteel, well-dressed people. A marchioness comes to your lodgings, recounts the fortunes of her noble house, its rank, its loyalty, its disasters, its fall, and then relieves your "most illustrious excellency" from embarrassment, by begging sixpence or a shilling. An old *abate* steals on your evening walk, and twitching you with affected secrecy, whispers that he is starving. On the dirty pavements you

see genteel beggars, kneeling silently, in masks. In Venice you are accosted by well-dressed beggars, who have no scruple in telling you that they are *poveri nobili*.

The Tuscans are the New-Englanders of Italy. They excel all their neighbors in thrift, ingenuity, industry, the neatness of their towns, and the general comforts of life. They are also remarkably amiable, good-tempered and kind to strangers. Florence is the most agreeable residence in all Italy. The humanity and benevolence of the Tuscans are also conspicuous. They have an institution called the Misericordia, which extends throughout the whole Grand Duchy. In Florence, it comprises four hundred persons, many of them of high rank. These individuals devote themselves to personal attendance on the sick, superintending the hospitals, distributing food to the patients, and watching the manner in which they are treated. These duties they perform under the disguise of long black vestments which conceal the face. There is another society for searching out and relieving the poor, who have seen better days, and are ashamed to beg.

In the middle of the day, at Florence, all business is suspended, and the shops are shut during the hours allotted to the *siesta*, or after-dinner nap. In the evening, the streets are swarming with population: and now the workman, having finished his daily task, instead of expending his little gains at the wine-shop, as he would do at Rome, takes his guitar, and sallies forth in the character of a rhapsodist or gallant. From night-fall to daybreak, the streets resound with music.

No country is more famous than Italy for religious festivals. The amusements of the Carnival, though somewhat on the wane, are sufficient to draw seven or eight thousand English annually to Rome, where the Piazza di Spagna has the appearance of an English town. The sports of the Carnival are ushered in by a public execution, for which a malefactor, or more than one, is reserved. The Corso, or principal street of Rome, is the scene of the show. The windows and balconies are filled with people, and there is in the street a dense and ever-moving crowd, all in masquerade. The carriages are, many of them, devised for the occasion, and some represent ships, temples, and classical pageants; the coachmen are commonly disguised as old women. All dresses and characters are allowed except those of the clergy. The masks are worn for defence as well as concealment, for the grand sport is to pelt everybody, male and female, with sugar plums, which rain in an incessant tempest. The people carry bags and baskets of them, and shower them by the handful, right and left. Childish as this may seem, it is followed with so much zeal that it is highly amusing. At the close of the day there is a horse-race. Several spirited horses without riders are started from the head of the Corso, and spurred on by bullets stuck full of sharp points, which are fastened to their backs, and made to flap against their flanks as they run. The crowd opens to the right and left as they pass, and the horses are stopped at the end of about a mile. After this scene, each one of the immense concourse lights a candle, with which he has furnished himself, and a scene of uproar commences,

every man trying to extinguish his neighbor's light. These amusements of the Carnival last three days, and are the same in all the cities. It is extremely creditable to the Italians, that in these saturnalia, where all ranks of people are mingled, there is seldom any breach of order or decorum.

There are certain remnants of mercantile habits in some of the principal Italian cities, which have excited the ridicule of the English, although practices hardly more creditable are not unknown in Great Britain. Ostentatious magnificence is combined with sordid economy. The most superb equipages and apartments are let out to foreigners, who are not even quite sure of honest dealing. On the ground floor of many of the Florentine palaces is a little shop, where the proprietor sells the wine and oil from his estates.

The deepest reproach of Italian manners seems to be the established system of *cicisbeism*, by which every married lady is allowed her lover, or *cavalier servente*, who imposes on himself the duty, wherever she is or goes, to dangle after her as her devoted slave. This connexion is said to be not decidedly criminal, as our manners would lead us to suppose, but rather to form a certain state into which it is necessary to enter, on pain of expulsion from the fashionable circles, and which is continued according to a routine of almost mechanical observance, the gallant speaking, not of the mistress whom he loves, but of her whom he serves. This system certainly sanctions the public display of apparent, if not of real infidelity, to the most important and religious obligation of domestic life. But it is happily confined to the higher classes, and,

even among them, examples are not unfrequent of conjugal virtue.

In Piedmont, the character, manners and dress strongly resemble those of France. The inhabitants, like all mountaineers, are much attached to their country; and though many of them wander over Europe with a hand-organ, a marmot, or a dancing-bear, they return when, after many years, their frugality has obtained a small sum which is independence in their own indigent country.

Florence and Venice are the two places in Italy where we find popular drollery in its greatest perfection, and of that gay and natural cast which marks the humor of the Irish. This is more or less diffused over all Italy. The wit of the Venetians has its peculiar character; it is lighter than the Florentine, and shows itself in practical jokes and repartees. Molière's best buffoonery is borrowed from the Venetian drama. The Neapolitan humor is more broad and coarse, and more nearly allied to farce and ribaldry. Some of the traits of the Venetians may be traced to their ancient intercourse with the Ottomans, from whom they borrowed many of their customs; to this day their coffee-houses are more Oriental than Italian.

GREECE.

Greek costumes.

The national traits of the ancient Greeks are as plain in their descendants as the cast of countenance that has come down to us in medals and statues. There is a great national similarity among all the Greeks, however widely scattered. They prove their descent by possessing some of the virtues, and all the faults, of their ancestors; yet their character, both before and after the revolution, has been painted in, perhaps, too unfavorable colors. They are represented

as addicted to the vices incident to every despised and oppressed people—avarice, intrigue, cunning, servility, and as being almost entirely governed by motives of self-interest. The peasantry are allowed to be a very fine race; and, indeed, the great actions performed in the course of the late contest, must silence those who pretend that the nation has lost all its energies.

The dress of the Greeks is formed on the model of the Turkish. Since their independence, they have even made it a kind of a triumph to display the green turban and other symbols which Moslem bigotry had prohibited from being worn by an infidel. In general, the attire of all who can afford it is gaudy and glittering, covered with gold and silver embroidery, and the most brilliant colors. Above all, the arms of the chief are most profusely adorned, mounted with silver and even jewels. The Greek female walks abroad in a robe of red or blue cloth, over which is spread a thin, flowing veil of muslin. At home she is, as it were, uncased; and when the traveller is admitted into her apartment, he finds the girl, like Thetis, treading on a soft carpet, her white and delicate feet naked, and her nails tinged with red. Her veil is of silk, exactly suited to the form of the body, which it covers rather than conceals. A rich zone encompasses her waist, fastened before by clasps of silver gilded. She wears bracelets of gold, and a necklace of golden zecchins.

The food of the Greeks, through the combined influence of poverty, and the long fasts enjoined by their religion, is composed in a great measure of fish, vegetables and fruit. Caviare is the national ragout, and like other fish dishes, is eaten seasoned with aromatic

herbs. Snails dressed in garlic are also a favorite dish. Their most valued fruits are olives, melons and gourds, of which last they are extravagantly fond. Their pastry is combined of honey and oil, which with any one but a Greek is indigestible.

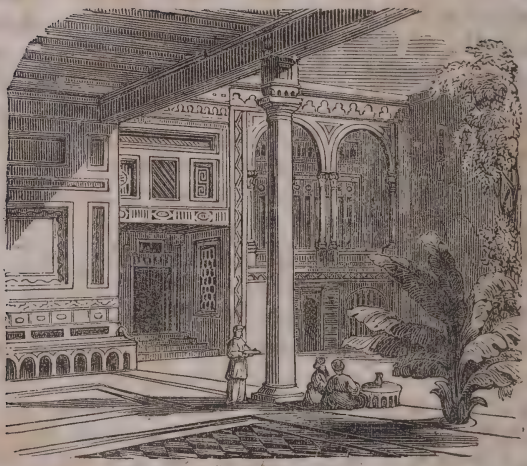
The Greek chieftains and the higher classes, in their country seats, maintain a dignified and courteous hospitality, and a paternal kindness toward their retainers, resembling what is occasionally seen among the old *lairds* of Scotland. The female sex enjoy greater liberty, and are treated with much more respect, than among the Turks. They are distinguished by beauty, and by a remarkable delicacy of features and complexion. The Greeks of the cities, on the contrary, when they acquire riches, study to imitate the manners and customs of the Turkish pashas, the only models of grandeur which they have ever seen. They sit cross-legged, in the Turkish fashion; eat pilau *à la Turque;* smoke with long pipes, write with the left hand, walk out accompanied with a large troop of armed people, salute, sleep, loiter about—all *à la Turque.*

Among the amusements of this people, the dance seems to stand foremost. They scarcely meet without this entertainment; it is frequently enjoyed, according to ancient custom, in the open air, or in the areas of their churches. Many of their dances have a classic character, and are probably of antique origin. They have a grand circular dance, one of a very intricate figure in celebration of the vintage, and one called the *creene*, supposed to have been invented by Theseus. Their dances are often choral, accompanied by songs,

and the taste for music is very general. Foot-races, wrestling, and throwing the disc, undoubtedly handed down from antiquity, still maintain their places among the youth. The *athletæ* pursue the exercise of wrestling in a manner entirely similar to the ancient practices at the Olympic games.

The religion of the Greeks is that which was designated by their name, to distinguish it from the Roman Catholic, after the great schism of the eastern and western churches. The lower ranks have a religion of mere forms, while the upper ranks are said to have no religion at all. The most respectable of the clergy are the monks or *caloyers*, out of whom are chosen the bishops, and the Patriarch—a general head of the church. Some of them are men of theological learning, who lead regular lives, but a violent spirit of intrigue prevails in pursuit of the dignities of the church, which are bestowed by election. The secular clergy consist of the *papas*, or village priests, who, as is usual among an unenlightened people, exercise the most unbounded influence over the lower ranks. It is said that some of these priests have no scruple in joining bands of robbers and sharing in their booty.

TURKEY.



Interior of a Turkish house.

The Turks are an Asiatic people, and though they have been established in Europe for about four centuries, they still maintain the manners and character of the country in which they originated. They therefore bear a marked contrast in respect to religion, manners and customs to the people around them. In external appearance they have been thought to excel the inhabitants of northern and western Europe: but this seems to be rather owing to the fashion of their dress than

to any physical superiority. The Turkish dress completely hides all deformity of person, and the variety of colors which it exhibits, as well as the weapons and the long beard worn by the men, serve to divert the attention of the observer from a close examination of the form and features.

The Turk wears a calico shirt, and over it a loose robe descending to the feet and fastened round the waist by a girdle. Large white trousers are worn underneath, and the feet are covered with light slippers. A sword and pistols are stuck in the girdle, and a tobacco-box, pocket-book, &c., are carried in the bosom. The head is covered with a large turban composed of a long strip of muslin, wound round in repeated bandages. The material of the dress varies according to the taste and wealth of the individual. Sometimes the robe is of red silk, and sometimes of French or English broadcloth, trimmed with various furs. The attire of the women differs little from that of the men, except in being composed of finer materials and exhibiting more ornament. The female head-dress is a bonnet shaped like an inverted basket, formed of pasteboard, covered with cloth of gold or other elegant stuff, with a veil extending to the eyebrows, while a fine handkerchief conceals the under parts of the face.

The Turkish manner of building is thought by persons who have long resided in that country to be very convenient and well adapted to their country. The Turks are not solicitous to beautify the outsides of their houses, which are generally built of wood; from this circumstance arises the frequency of fires at Constantinople. Every house, on the death of the

owner, becomes the property of the grand Signior, and therefore no man is disposed to indulge in unnecessary expense in building. All he aims at is to erect a commodious house which will last his lifetime; and it is a matter of indifference to him if it falls down the year after. Every house, great and small, is divided into two distinct parts, connected only by a narrow passage. The first portion has a large court before it, and open galleries all around. The gallery leads to the chambers, which are commonly large and with two rows of windows, the first being of painted glass. The house has seldom more than two stories, with galleries to each. This is the building inhabited by the master. The adjoining one is the *harem* or the apartment of the women. This has also a gallery running round it towards the garden, to which all the windows are turned. It has the same number of chambers as the other, but they are more gay and splendid, both in furniture and decorations. The second row of windows is very low, with grates like those of convents. The rooms are all spread with Persian carpets, and raised at one end about two feet; this is the *divan* or sofa, which is laid with a richer sort of carpet, and all around it is a species of couch, raised half a foot, covered with rich silk according to the fancy or magnificence of the owner. There the Turks generally make their most imposing display; and Lady Montagu informs us that nothing can have a more gay and splendid appearance. The ceiling is of wood, generally inlaid or painted with flowers. Between the windows are little arches in which to set pots of perfume or baskets of flowers. In the lower part of the room are marble fountains

which throw up jets of water, giving at the same time an agreeable coolness and a pleasant dashing sound, as the water falls from one basin to another. Each house has a bagnio consisting of two or three little rooms, leaded on the top, paved with marble, with basins and every convenience for bathing, either in hot or cold water.

In their diet, the Turks are very moderate, and their meals are despatched with great haste. Rice is the favorite food, and is dressed for the most part in three different ways: the *pilau* is rice boiled with mutton or fowl; the *lappa* is plain boiled rice; and the *tchorba* is a sort of broth. In boiling, the meat is cut in small pieces, and in roasting, still smaller—a bit of flesh and an onion being placed alternately on a very long spit. The fish of the Archipelago are excellent; the beef is tolerable, except that of the buffalo, which is hard. The hares, partridges and other game, are of a superior flavor. The dishes are very highly seasoned; soup is served for the last course, and the variety of ragouts is as great as in France. The meal is usually spread on a low wooden table, and the master of the house pronounces a short prayer before the commencement of the repast. No knives and forks are used; the fingers supply their place; yet the Turks manage to eat in a manner much more cleanly than would be supposed from this custom. Coffee is taken at the conclusion of the repast, and sometimes fruits and cold water follow the tobacco-pipe.

The use of wine is formally interdicted by the Koran, yet the Turks drink it. "Achmet Bey," says Lady Montagu, "made no scruple of deviating from some

part of Mahomet's law by drinking wine with the same freedom we did. When I asked him how he came to allow himself that liberty, he made answer that all the creatures of God are good, and designed for the use of man; however, that the prohibition of wine was a very wise maxim, and meant for the common people, wine being the source or all disorders among them; but that the prophet never designed to restrict those that knew how to use it with moderation. Nevertheless he said that scandal ought to be avoided, and that he never drank it in public. This is the general way of thinking among these Turks, and very few forbear drinking wine that are able to afford it."

A Turkish lady of fashion is wooed by an invisible lover. In the progress of the courtship, a hyacinth is occasionally dropped in her path by an unknown hand, and the female attendant at the bath does the office of a Mercury, and talks of a certain Effendi demanding a lady's love, as a nightingale aspiring to the affections of a rose. The Turkish woman cannot write or read; a *billet doux* is therefore beyond her capacity. A clove wrapped up in an embroidered handkerchief is the least token of condescension which the nightingale can exhibit. The father of the lady is at length solicited for her hand, and he orders her to give it, and to love, honor and obey her husband. They are married by proxy, before the Cadi, and the light of her lord's countenance first beams on her in the nuptial chamber. This change in her condition is one which every spinster envies. If she be the only wife, she reigns in the harem over a host of slaves; if there be two or three more wives, she shares with them the

delights of domestic sway. Every week, at least, she is blest with a return of her husband's love. He enters the harem at noon-day, and at sun-set, after the fatigue of sauntering from one bazaar to another, he performs his evening ablutions: one obsequious lady fetches a vial of rosewater to perfume his beard; another bears a looking-glass with a mother-of-pearl handle; another carries an embroidered napkin. Supper is brought in by a host of slaves and servants. The women stand before him while he eats; and when he has finished, a number of additional dishes are brought in for them. One of the female slaves generally presents the pipe on one knee, and sometimes one of the wives brings the coffee, and kisses the hand of her lord. This ceremony every wife goes through in the morning, none daring to sit down in his presence, except such as have the honor of being mothers.

The women vie with one another in soliciting the smiles of their common lord. One shows the rich silk she has been embroidering for his vest; another regales him with music, and a third displays the beauty of her form in the dance. Some one is generally the favorite, and till she is supplanted by another, she is treated with superior respect by all the family. When she goes to the bath, she is to be distinguished by the importance of her air; the strutting gait attests her quality. Woe betide the unlucky Christian who crosses her path: women of quality are more prone to insult strangers than any other class of Turks; their fanaticism is in the ratio with their rank. Marriage is only a civil contract, which either party may annul.

A man may take as many wives as he pleases, not exceeding four. The Turks have long been accustomed to choose their wives from the fairest women of Georgia and Circassia, and latterly of Greece. As beauty is the only quality required, it may be well imagined that lovelier women are nowhere to be found, nor more beautiful children, than here.

Where personal charms are all that makes a woman valuable, it is to be supposed that every care is taken to heighten them. Cosmetics are used in abundance. The ladies tinge their eyelids with a metallic powder which the Turks call *surme*, and the Egyptians *kohol*. They smear a little ebony rod with this and apply it to the eyelids, which they bring in contact, and squeezing the rod between them, a small black line is left on the edge of either lid, which adds greatly to the beauty of the long eyelashes, and to the brilliancy of the eye. They also stain their nails and finger-ends red with the juice of *henna*. The lower classes of women rouge their cheeks, but fashionable ladies seldom apply it except to the lips.

The confinement to the harem is not, perhaps, so irksome as is generally imagined. The women visit one another frequently, and once a week they revel in the bath, which is their terrestrial paradise. They pass the entire day there, breakfast, dine and sup in the outer apartments, and seem as happy as possible. They have plenty of looking-glasses and sugar-plums, and gossip to their heart's content.

A Constantinople man of quality is a slow-paced biped of a grave aspect and haughty carriage, with an indolent air and a shuffling gait. He wears his turban

over his right eye, carries a nosegay in his bosom, and is generally distinguished from the million by the magnitude of his trousers. He sits for hours smoking his *chibouque*, wrapped in a reverie, the delight of which consists in the absence of thought. A recent traveller observes, "I have asked Turks repeatedly what they have been thinking of during their smoking trance, and they reply, 'Of nothing.' I could not remind them of a single idea having occupied their minds; and in the consideration of the Turkish character, there is no more curious circumstance connected with their moral condition." The reverie consequent upon the indulgence of the pipe differs from that produced by opium: the pleasure of the former consists in a temporary annihilation of thought; that of the latter, in exciting a rapid succession of delectable ideas.

Another recent traveller affords us the following sketch; "Having just landed at Constantinople, and being utterly unacquainted with the Turkish language, we entered the first *café* we encountered, with our interpreter. Two venerable-looking Turks were squatted on a sofa smoking their long pipes, and exchanging, from time to time, words uttered with the greatest solemnity. The nobleness of their appearance and gravity of their deportment immediately attracted our attention, and our curiosity was so excited that we asked our interpreter to tell us what was the subject of their conversation. He laughed at our request, but, after being several times pressed, said smilingly,

"Well! well! I will give you a literal translation of their conversation. The older Turk, with the green

turban, is an emir, that is to say, a relation of the Prophet; and the one opposite to you is one of the magistrates.

"Effendi," said the emir, "fish has been very dear for several days."

"You are right," replied the magistrate.

"Effendi," said the relation of the Prophet, "why has the fish been so dear lately?"

"I don't know exactly; perhaps the weather has been unfavorable."

"Would you believe that I paid six piastres for a fish that I could have had the day before for one?"

"And I, alas! gave seven."

"The rest of the dialogue was of a similar nature. Before we left Constantinople, we had every reason to believe that our interpreter had given us a literal translation, although it astonished us for the time."

The Turkish grandee sometimes relaxes from the fatigues of his dignity. He perambulates the streets with an amber rosary dangling from his wrist, looking neither to the right nor left; even a dead corpse, or the head of a slaughtered Greek, cannot divert his attention. He shuffles aside the unwary Frank whom he meets; for it is too troublesome to kick him. He reaches the coffee-house before noon; here an abject Christian *salaams* him to the earth, spreads the newest mat for the Effendi, presents the richest cup, and cringes by his side to kiss the hem of his garment, or at least his hand. The coffee, peradventure, is not good; the Effendi storms; the poor Armenian trembles; he swears by his father's beard that he made the very best; in all probability he gets the cup thrown

at his head, and a score of maledictions, not on himself, but on his mother. A friend of the Effendi enters, and after ten minutes' silence they salute and exchange *salaams*. A conversation is carried on in monosyllables at long intervals. The grandee exhibits an English penknife; his friend examines it, back and blade, smokes another pipe, and exclaims, "God is great." Pistols are next produced; their value is an exhaustless theme. A learned *Ulema* at length talks of astronomy and politics; how the sun shines in the east and in the west, and wherever he shines, how he beams on a land of Mussulmans;—how all the kings of Europe pay tribute to the Sultan;—how the English infidels are greater than the French infidels, because they make better pistols and penknives;—how the Christian ambassadors come like dogs to the footstool of the Sultan to feed on his imperial bounty, &c. After this, the Effendi takes his leave with the pious ejaculation of "*Mashalla!*—how wonderful is God."

Intoxication with opium is the prominent vice of the Turks. The coffee-houses, where the *Theriokis*, or opium-eaters of Constantinople assemble, are situated in a large square; and on a bench outside the door they await the wished-for reveries which present to their glowing imaginations the forms of the celestial *houris*, and the enjoyments of their own paradise in all its voluptuousness. The dose of opium varies from three grains to a drachm: the effect is produced in two hours, and lasts four or five. When completely under its influence, the Theriokis talk incoherently; their gestures are frightful; their features are flushed; their eyes have an unnatural brilliancy, and the ex-

pression of their countenances is horribly wild. Some of them feel a high poetical inspiration, and compose excellent verses: others address the bystanders in the most eloquent discourses, imagining themselves to be emperors and kings, and to have all the harems in the world at their command. The pleasure of this condition seems to depend on a universal expansion of mind and matter. The faculties appear enlarged, everything that is looked upon is apparently increased in volume; every external object is magnified into an image of pleasure. In walking, one is hardly sensible of the feet's touching the ground; he seems to be sliding along impelled by some invisible agent, and feels as if his blood were composed of some etherial fluid which renders his body lighter than air. The debility, both moral and physical, which follows this excitement, is terrible. The appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, the muscles grow rigid, and the limbs distorted. The sufferers, however, cannot abandon the custom; they are miserable till the hour arrives for taking their daily dose, and when its delightful influence begins, they are once more all fire and animation. Their lives are short: an opium-eater rarely lives beyond thirty years, if he begins the practice early.

The Turks repeat five prayers daily: one before sunrise, one at dawn, one at noon, one at four in the afternoon, and one at sunset. Their posture during prayer is erect with their arms folded over the breast, and apparently in serious contemplation of the duty they are performing. Their faces are turned to the east; nothing is heard but a short ejaculation as they

place themselves cross-legged for a few minutes, and then salute the ground with their foreheads: this prostration occurs nine times. There are no bells in the mosques; the *muezzin* ascends the minaret five times a day and calls the faithful to prayer; he tells them at daybreak that prayer is better than sleep, and at dinner hour that prayer is better than food. The Dervishes correspond to the monks of Italy: they are

Dervishes dancing.

lazy and uncleanly, professing to live a life of abstinence, but indulging freely in rum and opium. The

whirling Dervishes spin round and round in acts of devotion, with such velocity that they sometimes drop to the ground, and there in a state of intoxication they pretend to have celestial visions, and edify the surrounding multitude with marvellous descriptions, not unlike those which Don Quixote gave of what he saw in the cave of Montesinos. There is a sect called "howling Dervishes," who repeat for hours the ninety-nine names of God. They hold red-hot irons between their teeth, and apparently thrust daggers into their arms and necks. Their pious fury endures for about half an hour, and he who pretends to thrust the blade deepest into his flesh is reckoned the greatest saint, and receives the highest applause. Dr. Clarke considers their practices to be a remnant of the heathen ceremonies of the priests of Baal. They treat the Franks with great civility, and sometimes confess to them that they live on the credulity of fools.

In the Mahometan religion, nothing is inculcated more strictly than the observance of the fast of the Ramazan, which continues during a whole lunar month. From sunrise to sunset, the table, the pipe and the harem are forbidden. It is not permitted to taste a morsel of food nor a drop of water, all day long. After this comes the great feast of the *Bairam*, a festival corresponding to Easter. This is a time of universal rejoicing; every one is dressed in his richest apparel. Even the ladies are permitted to visit their friends, and to receive the visits of their nearest male relations, namely, their fathers, brothers and uncles; but they are allowed this privilege at no other period, and it is, in general, short and ceremonious.

The sixth commandment, that which enjoins the pilgrimage to Mecca, is of such vital importance to all Mussulmans, that no one is exempt from its obligations except the Sultan, and he must perform it by proxy. After the Ramazan feast the caravans set out for the Holy City. In different years the number of pilgrims varies from 60,000 to 100,000, and the number of camels from 80,000 to 150,000. The pilgrim or *hadgi* walks seven times round the House of Abraham, as they call the chief mosque in Mecca, kisses a black stone which they pretend fell white from heaven, plunges into the well *Zem-zen* and takes a draught of its fetid water. For this, infatuated multitudes traverse the burning deserts of Arabia, and hundreds of them annually leave their bones to bleach in the wide wilderness. As no man has any honor till he becomes a hadgi, every one endeavors to visit the Holy City, whatever may be his circumstances.

On the birth of a child, the father himself gives the name, putting at the same time a grain of salt into its mouth. The dead are perfumed with incense, and buried in a cloth, open at the top and bottom, that the deceased may be able to sit up and answer the questions of the angels of death. The women howl over the dead as at an Irish wake. No sooner is the breath out of a man's body than all the females in the neighborhood resort to the house and howl for a quarter of an hour. When the corpse is laid in the grave, the Koran says it is visited by two black angels of a terrible appearance: these make the dead person sit upright, and examine him concerning his faith in the Koran; if he answers rightly, his body is refreshed with the

air of Paradise, but if otherwise, they beat him on the temples with iron maces, and make him roar with anguish. The burial grounds are near the highways, and stones are placed at the heads of the graves, with carved turbans denoting the sex. As they never encroach upon a former grave, the cemeteries are very extensive.

The Turk, stretched at his ease in his pavilion on the banks of the Bosphorus, glides down the stream of existence without reflection on the past, and without anxiety for the future. His life is one continued and unvaried reverie. To his imagination the whole universe appears occupied in procuring him pleasure. The luxuriance of nature, and the labors of a tributary people spread out before him whatever can excite or gratify the senses; and every wind wafts to him the productions of the world, enriched by the arts and improved by the taste of industrious Europeans. The luxuries of a Turkish life would sink, however, in the estimation of most people, on a comparison with the artificial enjoyments of Europe. The houses of the Turks are built in contempt of the rules of architecture, their gardens are laid out without order, and with little taste; their furniture is simple, and suited rather to the habits of a military or vagrant people than to the usages of settled life; their meals are frugal and generally unenlivened either by wine or conversation. Every custom invites to repose, and every object inspires an indolent voluptuousness. Their delight is to recline on soft verdure under the shade of trees, and to muse without fixing their attention, lulled by the trickling of a fountain or the

murmuring of a rivulet, and inhaling through their pipe a gently inebriating vapor. Such pleasures, the highest that the rich can enjoy, are equally within the reach of the artizan or the peasant.

The Turks, notwithstanding, have some points of character which indicate the gentle feelings of humanity lurking in the heart. The same species of benevolence which restrains the Hindoo from depriving animals of life, appears to exist among them. In the Turkish towns, dogs and cats enjoy an abundance which the beggars of Christendom might envy. Flocks of pigeons traversing the air light on vessels loaded with grain to levy a tribute which is seldom denied them. Water fowl swarm on the banks of the Bosphorus, and their nests are respected even by children. This benevolence is extended even to trees. A useful and commendable prejudice prevents the most avaricious proprietor from depriving the village or the field of their pleasing and salubrious shade. The rich take a pride in adorning the public walks with fountains and seats, two things which are rendered necessary by the frequent ablutions and prayers enjoined by their religion.

The *khans*, or caravanserais, are public inns, in which travellers and working people are lodged without payment. In the houses of the Turks in various parts of the empire, several travellers concur in remarking purity of manners, domestic happiness, and a patriarchal hospitality. But the extreme pride of the Turks, rendered more offensive by the harshness of their manners, has so wounded the feelings of most travellers, that they have seen nothing in the whole

race except a ferocity, an ignorance, and a grossness, which are proof against all the means of civilization.

A Caravansera.

GERMANY.

View on the Danube

The state of society in Germany exhibits two very distinct portions, not running into or blending with each other, as in most of the other civilized modern states. The class of the population which are of noble birth, hold themselves separated by the most marked and decided line from the body of the nation. They have divided themselves into high and low nobil-

ity. The former are those who either possess sovereign sway or are descended from those who once did, and are called 'mediatized' princes. The low or feudatory nobles are those who cannot boast that any sovereign power ever resided in their families. There is another distinction, that of the old nobility, who must be able to count a line of sixteen noble ancestors, and that of the young or short nobility. The cities too, especially those that once ranked either as Hanse Towns or as Imperial cities, contain a class enjoying hereditary distinction as patricians or city nobles. The petty princes and great nobles of Germany thus retain many of the feudal habits, and their courts display rather rude baronial pride, and forms of empty pomp, than the polish and elegance of the great European courts. The character of the Germans is strongly military, a quality partly derived from their feudal ancestors, and partly from their country having been the theatre of nearly all the great wars which have ravaged Europe. The common sounds in the cities of Germany are the clangor of military bands, the ringing of iron boot-heels and the measured tread of stately soldiers. The military character is said to rank higher here than in any other nation.

The dress of the Germans has now few peculiarities to distinguish it from that which has become general over civilized Europe. The higher classes follow English and French fashions. The lower classes dress in a manner convenient for their occupations. Caps are nearly universal with the men; they are made of cloth, with low crowns, two or three inches only in height, and have a small shade for the eyes. The

female peasants and domestics wear on holidays, gaudy caps of gold stuffs, and those who are too poor to wear these, adorn their heads and arms with a few flowers. The pomp and array among the Austrian and Hungarian nobles, and the blaze of jewels which they display, dazzle the other people of Europe.

The Germans eat more than their neighbors of the South of Europe, who stigmatize them as gluttons. Their food is of a plain, substantial kind, and the cookery is inferior to the French. They have some hard and harsh articles which are national favorites, such as ham, sausage, raw herring, sour krout and acid wine. They are much addicted to the use of intoxicating liquors, and this was a characteristic of the nation in ancient times. Great quantities of ale, beer and porter are consumed, particularly in the north, where alehouses are abundant: the sign over many of the doors is "Welcome, friend," and few coachmen pass without taking a '*schnapp*,' or a dram. The Germans are inveterate smokers. The pipe is ever at hand, and seldom out of use; the bowls are commonly of porcelain, large and ornamented with views of German scenery. The atmosphere of an alehouse is so filled with the smoke of numerous pipes, that the smokers are hardly visible.

The students at the German universities have many peculiarities. Their dress is affectedly uncouth, and is worn with negligence. The coat is shapeless: the hair is worn long, and a wide shirt-collar is turned over the shoulders. Boots are worn, with spurs of enormous size. One or more rings, as large as watch seals, generally adorn the fingers, and no student in full

dress is without a ruffle of unreasonable length, though many have no shirts. A pipe, four or five feet long, completes the equipment. The moustache is permitted to grow several inches long and is twisted to a point. The students call themselves "*Burschen*" or "young fellows," and the town's people they call Philistines. In the north they are great consumers of beer; in the south, they drink much wine. In their evening potations each one has several tankards, before him, sometimes as many as eight or nine, so that a line of students on each side of a table may look down upon eighteen rows of tankards.

The students unite in clubs called *Landsmannschaften*, which are composed of individuals of the same county or district, and their club is generally indicated by the color or trimming of the cap. They pay a few dollars on entering, for the expenses of the club, though the money thus raised is generally applied to the purpose of procuring duelling apparatus, and each Landsmannschaft has a complete armory. Duelling may be said to be universal: of course it is not attended with much peril. It is an example of moderation to have passed several years at a university without fighting. The party challenged has not the privilege of choosing his weapons; he must fight according to the established mode. The weapon is a straight sword about three feet in length, with a double edge near the point. The combats are generally performed in rooms, and few of them are fatal. Several friends and a surgeon are present, with the two seconds and an umpire chosen by them. The hands and arms are covered with thick gloves, and a stuffed leathern

breastplate completely protects the body; the face only is exposed. For a trifling offence twelve blows are struck, and if no blood be drawn, the parties shake hands and separate. For a greater offence, blood must be drawn. On its first appearance the umpire orders a cessation of hostilities and the surgeon examines the wound. If it be two inches in length and opens of itself a quarter of an inch, enough has been done for glory and the parties are reconciled. The seconds are dressed like the combatants; they stand by the side of their principals and are permitted to ward off the blows. The duellists sometimes lose an eye or a nose; many have scars on their faces, and some are miserably hacked. The Landsmannschaften are the nurseries of duelling, each club being exceedingly tenacious of its own dignity. Fencing, very improperly, makes a part of the regular university instruction. All the details of the duel are fixed in the *Comment* or Burschen Pandects.

The German character, it must be remembered, is somewhat various in the different kingdoms and states, and it has been said that it is as much parcelled out as the land, though there are certain traits that run through the whole. The difference is greatest between the north and south, and between the literary and the commercial cities. The Germans of the south are, in general, less favorably distinguished for morality and intelligence than those of the north, and much less has been done in the former part of the country towards enlightening the great mass of the people; yet there are many exceptions to this remark. In many quarters of the country, the moral condition of the

peasantry is in the lowest state: ignorant, superstitious, dull, indolent, and dirty in their habits, and slovenly and unthrifty in their mode of cultivation, they still bear the traces of their long servitude.

With a few exceptions, Germany is not a country remarkable for the elegancies of domestic life. Its very palaces are of simple decoration: its luxuries of a home-bred and inartificial kind, and its tastes not of the most exalted rank. There is still a shade of the Gothic in the habits and opinions of these people, who seem to cultivate the subtile refinements of the mind in preference to the more obvious and material enjoyments which address themselves to the senses. They are hardy, brave, and attached to their country, and are distinguished for great individual and personal independence. Although they are quarrelsome, they seldom come to blows, for a blow is an indignity that nothing but the offender's blood can atone for, and a man in common life would appeal to arms to avenge it. Hard words are applied in profusion, and to scold is a common way of quarrelling.

Many of the amusements, are those which are common in England and France. The favorite active sport is the chase of the wild boar, and though the game privileges may be, as in England, distinct from the soil, yet all classes are permitted to attend the Prince in the chase, but not otherwise to engage in the amusement. Hares are exceedingly numerous, and they are hunted, not with greyhounds, but with peasants; these form a large circle, and with great vociferation, close by degrees upon a centre, driving the hares before them. The hunters shoot them down in

great numbers, and a random shot sometimes hits one of those who act as the pack.

Dancing is a favorite amusement, and it is pursued with more enthusiasm than in France. The waltz is the national dance, and it is introduced into most of the foreign figures that prevail in Germany. Fathers and sons are seen in the same set: all classes participate in this amusement, except those which have the dignity of royalty to support. Royal personages only *polonaise*, in the light, airy step between a dance and a walk.

The Germans of both town and country, the soldiers and laborers, are all acquainted with music. Almost everywhere upon market days, they have players on wind-instruments placed in the balcony of the town-house, which overlooks the public square. The scholars walk through the streets singing psalms in chorus. Often when the traveller enters a small cottage blackened by tobacco-smoke, he finds the master or the mistress playing voluntaries upon a harpsichord. The poor Bohemians, as they wander, followed by their wives and children, carry on their backs a clumsy harp, made of common wood, from which they draw harmonious music. They play upon it while they rest at the foot of a tree on the high road, or near the post-houses, endeavoring to awaken the attention of travellers to the ambulatory concert of the little wandering family. In Austria, the flocks are kept by shepherds, who play charming airs on instruments at once simple and sonorous. Instrumental music is as generally cultivated throughout Germany as is vocal music in Italy.

The love of title is universal among the Germans. Their complaisance in addressing each other in their billets and letters is to us extremely ludicrous. The titles with which an Italian addresses his correspondent are sufficiently pompous to a plain republican, but before the superscription of a German letter he stands confounded. Not to speak of the interminably long titles bestowed upon those who have any pretension to rank, the plainest citizen is addressed in lofty style. Some must be called High born, others High-well born, others High-nobly born. If you want a suit of clothes, you must write to the tailor, addressing him as the High-nobly born Mr. Snip, Tailor. Were this title omitted, and Mr. Snip a tailor of any reputation, it is ten to one, you would not get your clothes of him. In the German language, there is a feminine substantive corresponding to every masculine title; and when they address each other, they not only give the husband his title, but also confer it upon his wife, as the Lady Generaless, the Lady Professoress, the Lady Counselloress, &c. The titles and honorary epithets are so numerous, that it takes months to learn them, and this is a very serious embarrassment to a stranger in his intercourse with the German society.

Previous to a marriage, the engagement between the parties is published in a newspaper. When a married couple leave the city to reside at a distance, they not only take leave of their friends in person, but on the day of departure, they publish in the Gazette an advertisement in the following words, to which they affix their signatures:—"On our marriage, which took place this day, we commend ourselves respect-

fully to our friends and relations. As we are on the point of departure for Königsberg, we wish them, from our hearts, prosperity," &c. In the north of Germany, when a person is sick, the friends of the family call and ring at the door. On entering, they find in the parlor a book lying on the table, in which, every morning and evening, is written the state of the patient's health, with all the particulars which would interest the inquirers. Under this morning and evening bulletin, the visiters write their names, to apprize the family of their sympathy; they never see the members of it, unless they have some other business than inquiring after the state of the patient.

The long peace since 1815 has effected wonders in making the nations of Europe better acquainted with each other, and will destroy a thousand petty prejudices, and awaken generous and useful sympathies. In many ways, this work is silently going on; prints and engravings, descriptions and anecdotes in newspapers, small articles of cheap luxury—nay, Warren's blacking contributes its part: you may buy a bottle, with the label at least, in any large city in Europe. But there is one remarkable triumph which, during this period of tranquillity, has been achieved by genius. Sir Walter Scott has made a moral conquest of Germany. There is hardly a bookseller's shop where you may not find his works for sale, and vast numbers of the people have learned the English language solely for the pleasure of reading the Waverley novels in the original.

The coffee-house aspect of Germany is in general idle and profligate; but the traveller would be deceived

who should judge of the private life of the Germans from that peculiar class of persons who form, as it were, a race of themselves, and are found floating on the surface of society, all over that extensive country. Vast numbers of men in Germany seem to live only among cards and billiard balls, a mark, and one of the worst, which a very long war and long intercourse with the French armies have left behind. A great number of these are unemployed military men, of originally idle and dissipated habits; others are of a class which made money enough during the war, in their trades and occupations, to put on the coats, without the character, of gentlemen, and who live loosely about at hotels and restaurateurs, where they are little known, as to their early history, but welcome for what they spend.

The attention which has been paid to popular education in Prussia, within the last twenty years, has excited the admiration of Europe, and several of the German universities have acquired great celebrity for their success in teaching the higher branches of knowledge. The intellectual character and history of the great Germanic nation is a subject of the deepest interest, especially at the present moment, when every point of Christendom is beginning to feel and acknowledge their power, as displayed in German literature.

HOLLAND.

If we were to form our opinions of the people of this country, who are called *Dutch*, from the descriptions of the English, we should do them injustice; for the commercial islanders are never just to commercial competitors, and the former have often been their successful rivals.

The Dutch are distinguished for frugality, neatness and industry. They are of a cold, phlegmatic temperament, but when roused to passion, have as much ardor as any other people. They are grave and heavy in appearance, and even children are sedate. They are quiet and domestic, and enjoy much happiness in their family circles. Generally they prefer gain to ambition, but in their dealings they are honest. The very soil they till is a monument of their perseverance and industry. They live in a country of meadows, reclaimed from the sea, and the acquisition is maintained only by continual vigilance, toil, and expense.

In Holland, neatness is carried to excess. In their kitchens every metallic utensil is as bright as scouring can make it, and hung upon the walls for show; for neatness here is ostentatious. The very tongs and shovel are "hung up for monuments." The principal utensils are of pewter and copper. One room in the house is held too sacred for common intrusion: and

the neatness and arrangement of this, is a peculiar study. In some of the villages, wagons are not permitted to pass through the streets; the front walks are scrubbed, sanded, and marked out in fanciful figures. The doors and porches are burnished, and the trees that shade them, do not escape the brush. Little admittance is granted at the front door; and even at the back entrance, a shoe not perfectly satisfactory to the genius of the place, must be laid aside, and a slipper, which is kept for this purpose, worn during the visit.

The Dutch are profuse of time, but economical of money. All their conveyances by sea or land, are slow, and "Dutch speed" has grown into a saying for tardiness. Their economy, however, is not to be discovered in the public establishments, which are on a princely scale.

The leading peculiar amusements of the Dutch, are skating, and dancing at the licensed houses, where the most infamous class resort. It is common for staid and respectable people, in family groups, to mingle in the dance, with those who have neither character nor modesty to lose. Skating is followed by both sexes: it is a graceful and healthful amusement. The females are generally dressed in white, and each one is attended by a man; generally they move with each a hand resting on the other's shoulder. They step simultaneously, as in marching. It is an interesting spectacle, to see many females with florid complexions, and dressed in white, moving swiftly and apparently without effort, like Camilla

> "When like a passing thought, she fled
> In light, away."

BELGIUM.

The Belgians are in part Flemings, of German origin, and in part Walloons, of the Latin race, and closely allied to the French. The former resemble the Dutch in their character and manners; the latter are more like the French. The language of the higher classes is French; the lower classes speak Flemish, a dialect of the Low German, or the Walloon dialect, a sort of rustic French.

The modes of dress, manner of building, habits of intercourse, food and drink, generally present little that is peculiar, but rather exhibit a mixture of French and Dutch customs. A black hooded cloak is worn by the women in many places, a remnant of the old Spanish sway over these provinces. The common people generally wear wooden shoes, as in many other parts of Europe. Some of the Belgian towns are hardly rivalled in any country for the neatness and generally pleasing effect of the buildings. As to the character of the Belgians it may be observed, that, long subject to a foreign yoke, and in constant intercourse with foreigners, they seem to have lost in a great measure the original Flemish traits, and to present no very distinctive features. A strong national antipathy existed between the Dutch and Belgians while they were under the same crown, and the latter attempted

to adopt the French customs and manners; yet, on the whole, they have a greater resemblance to their northern than their southern neighbors. The amusements are much like those of Holland; the great Flemish *kermes* or fairs, though no longer subservient to commerce, exist still as festivals, at which there is a great display of humor and character, such as we find happily illusrated in the works of the Flemish painters.

The fine arts were cultivated with zeal and success in the Belgic provinces, during the days of their opulence and prosperity. Wealthy merchants liberally patronized the arts of design; and the gentry and land-holders, being induced by the constant wars, of which the Low Countries were the theatre, to live much in towns, acquired more refined tastes than could have been formed in a country life. Antwerp, during its prosperous period, became, in some measure, a Belgic Athens. The Flemish school of painting, under its great masters, Rubens and Vandyke, displayed great splendor of coloring, grandeur of composition, and force of expression, although it never reached that grandeur of design and pure taste which were formed in Italy.

The Belgians are mostly Catholics, the number of Protestants not exceeding 10,000. The Catholic clergy have shown an intolerant spirit here, but the great possessions of the church have been forfeited, and the monasteries suppressed; only a few nunneries being allowed to exist.

DENMARK.

The Danes, like most of the northern nations, are fair in complexion, of middle stature, and hardy in constitution. The women have blue eyes, and auburn hair, and many of them are beautiful. There is a nobility, which though reduced from its ancient splendor, contains many who live in elegance, if not in ostentation. There are two orders of knighthood. The Germans occupy Holstein, Lubec, and the most of Sleswic, and there are a few Gypsies.

The women of the middle classes are very fond of show in their dress, which is composed of many colors, red being the most prevalent. In summer many of the people retain their great-coats, and in winter they assume furs. The French fashions are common in the cities. The Danish language is allied to the Swedish and Norwegian. The Frisish is used in some of the islands, and the German in Holstein, Lubec, and a part of Sleswic. The houses in the cities are generally of brick; in the country they are of wood with piazzas; few of them have much pretension to elegance. The general food of the lower class is oat-cake, rye-bread, potatoes, fish and cheese. Much beer and spirits, chiefly brandy, are consumed, and the use of tobacco is general, but less so than in Germany. The mode of travelling is not so convenient as further

south, and few foreigners visit Denmark. The common post vehicles do not exceed four or five miles an hour.

The Danes are brave, but not adventurous. They would do more for defence than for glory. They are less cordial than the Germans, and less cheerful than their northern neighbors. They are faithful and honest, but not strongly marked with national peculiarities. They are addicted to the use of spirituous liquors, and the proverbial expression of a "drunken Dane" has some foundation in the national character. Cards and dancing are the most common amusements, but these are not followed with much spirit.

There are several universities, and every town has a primary school; most of these are on the Lancasterian plan. There is a library of four hundred and ten thousand volumes at Copenhagen, with several learned societies. The arts are not in a flourishing state, though Thorwaldsen, the sculptor, was a native of Denmark. The sciences are cultivated with success, but the literature is limited. There are some good popular songs and tolerable dramas. The government is despotic in form, but mild in its administration. The laws are equitable and well administered. The religion is chiefly Lutheran, and the church government partakes of the Episcopal form.

SWEDEN.

The Swedes are of the middle size, and few of them are corpulent. They have ruddy complexions, and flaxen hair, though the women often have auburn hair and blue eyes. The females are distinguished for beauty. There is little diversity of appearance in the Swedes; and they seem to a foreigner, rather as members of the same family than natives of a large country. All have a very composed demeanor. There are four orders in the state: nobles, clergy, peasants and burghers, or citizens of towns.

The Swedes have a national dress, established by law, about sixty years ago. The females, however, have little scruple to break this ordinance. The general color is black, but on gala days, it is blue, lined with white. The dress of ladies is somewhat like the English, except in the sleeves, which are Spanish. Veils are common. The coats of the men are short and close. They are fastened around the body with a sash. The cloak is black, but lined with gayer colors. *Galoches*, or outward shoes, are worn in winter, and a fur, or sheep-skin over dress, is then indispensable and universal. The peasantry in Dalecarlia are called *white* or *black*, as they are dressed in either color: and almost all wear one or the other. They wear huge shoes, with thick wooden soles, and a hat

like a Quaker's. Generally, the hats are each decorated with a feather, and no gentleman is in full dress without a sword. The Swedes, for the most part, are comfortably and neatly clad.

The dwellings, except at Stockholm, and in Scania, are of wood. The peasants have log houses, and fill the interstices with moss. The roof is covered with birchen bark and turf. In summer the floors are sometimes strewed with odorous twigs. Many of the country-houses are of several stories, and make a good appearance. Some of them are so constructed, that they may be taken down and removed in a short time. The beds of the common people are placed one above another, on shelves, as in the berths of a ship.

The roads of Sweden are hardly inferior to those of England, and the facilities for travelling are better than in the other northern countries. The roads are kept in repair by the peasants; each family of which has its portion marked with bounds. The inns have few comforts, though all have a "traveller's room" with a bed, or at least a berth of boards. The horses are small, but active and sure footed. They go at full speed down the steepest and largest hills, and are seldem known to stumble, though in the busy seasons, they are driven by boys or women.

The Swedes have many amiable traits in their character, though they do not lack energy. They are kind, cheerful and faithful. They love their country, and are much attached to free institutions, and principles of equality. In this and in other respects, they somewhat resemble the Swiss. The mountains of Dalecarlia have always been the abode of freedom and

simplicity of character. The Swedes are gentle, though brave and warlike; and the peasants are uncommonly civil and obliging. The people are hospitable to a great degree, and the character of a stranger is a ready passport to their houses. When the richer families leave their country residences, a room and attendance are still appropriated to travellers, who receive as much care as if the master were present. The Swedes are descended from the hordes that overran the Roman empire, and they are no less brave and adventurous than their ancestors. In modern times they have been the bulwark of the Protestant faith; and one of their sovereigns has, with an inconsiderable army, conquered armies as numerous and brave as the north ever sent forth, to pillage the fertile south.

The first of May and midsummer day are celebrated with general joy. On the latter occasion the young men and women dance around a pole till morning. Dancing is common, and all classes join in the sport with great animation. Cards are a general amusement, though the Swedes are not addicted to gaming. All ranks play games at cards, the most common of which is that called Boston. It is said (to illustrate the national fondness for play) that a nobleman, when his dinner hour had arrived without the dinner, went into the kitchen to learn the reason of the delay, when he found all the domestics engrossed in a game. He admitted the characteristic excuse that the game was at its most critical point, and could not therefore be deferred even for dinner; but he took the cook's hand, and played it, while that domestic performed his duty.

NORWAY.

The inhabitants of Norway are hardy and robust, and the women, like those of Sweden, are many of them beautiful. The dress is plain, and generally of a stone color, with white metal buttons and red buttonholes. Furs are much worn in winter. The language has an affinity with the Danish and Swedish. The usual food of the peasants is milk, cheese and fish. Flesh and oat-bread, made hard as in Sweden, are more rare. In times of scarcity the bark of fir trees is mixed with the oatmeal. A common soup is made of oatmeal or barley meal, seasoned with a pickled herring or salted mackerel. The Norwegians, like the Swedes, are much addicted to the use of spirits, though without suffering the injurious effects produced by intemperance in warmer climates. The use of tobacco is general. The people are far more sprightly than the Danes, and it would not be easy to find a nation more cheerful than the Norwegians. They are brave, energetic, and patriotic. The peasants are frank and hospitable, and have great independence. Their mode of salutation, even to superiors, is by shaking hands, and this is the way also in which they return thanks for a favor.

The Norwegians have some of the amusements common in Sweden, and they delight also in recount-

ing tales of their ancestors, which in their social meetings they often do, by turns. Skating upon the snow is a practice very common in this country. The skates are made of wood and are very large. The snow is frozen so hard that the skaters pass over it as swiftly as upon ice. At Drontheim is a regiment of soldiers called skate-runners. They carry a rifle, sword and a long climbing staff, shod with iron. They go two or three hundred paces apart, and move so swiftly that no cavalry can approach them.

Without a great many establishments for education, the people nevertheless are not illiterate, and there are few peasants who cannot read and write. There are two seminaries for the instruction of teachers. There are many itinerant schoolmasters, who stay in a hamlet about two weeks at a time. There is not much national literature; mathematics is the favorite study.

The religion is Protestant, and there are some vestiges of paganism. At funerals a violin is played at the head of the coffin, and questions, as in various other countries, are addressed to the corpse, in the course of which, it is customary to ask pardon for having injured or offended the deceased during life.

LAPLAND.

The Laplanders are generally short in stature, and they have sharp chins and prominent cheek bones. They differ from the Finns in having dark hair, though their complexions are frequently light. They have a tolerable share of strength, with great suppleness and agility, and they endure much hardship with patience. The materials for dress are generally the skins of animals; though the Laplanders who have permanent habitations, wear in summer, woollen stuffs, and shirts, which the wandering inhabitants have not. The men

wear a conical cap, and in hunting, a hood, covering the breast and shoulders, and with only a small opening for the eyes. They rarely wear any covering round their necks, which are exposed in the severest weather, or defended only by a piece of narrow cloth, going once round. They wear a tunic or short coat of sheep-skin, with the wool inwards, and close before except on the breast. Over this, which is worn next the skin, is a similar garment of woollen, or skins, with a stiff collar. The Laplander has no pocket, but hangs a small bag at his breast, in which he puts his little implements. The gloves are of skins, and lined with cypress grass. There are no stockings, and the pantaloons do not reach to the ancle. Instead of stockings, straw and rushes are stuffed into the shoe, around the foot and ancle. The men wear leathern belts. The dress of the women is not very dissimilar to that of the men. At night, even when the cold is most intense, the mountain Laplanders go to bed naked, and cover themselves with their dress and skins; putting their feet within a bag.

The Laplanders live in huts, or, in summer, in tents. The huts are so small, that the people cannot stand upright, except in the centre. They are built of sods and stone, and covered with bushes, turf, and earth. The household furniture consists of iron or copper kettles, and wooden cups, bowls, and spoons. Some of the wealthy have tin, and even silver basins.

The reindeer supplies the chief articles of food, though something is obtained by fishing and hunting. In summer, the reindeer's milk is boiled with sorrel to a consistence, and is thus preserved; in winter it is

kept frozen in the paunch of a reindeer, and mixed with cranberries. It is broken up with a hatchet. When cheese is made, the milk is mixed with water; otherwise it is too rich to curdle.

The Laplanders travel on sledges, drawn by the reindeer. In descending hills, in winter, long skates are worn. With these the Laplanders glide down the steep mountains so swiftly, that the air whistles in their ears, and their hair becomes erect with the downward motion.

In Lapland, society exists in its primitive elements; men live in a state differing from that of highly civilized countries; there are few crimes, and there is a perfect security of property. The settlements are not near to each other; and whoever erects a hut without the limits of another, becomes possessed of the land for six miles around. There is no temptation to commit the crimes of violence or fraud, that are so common in other countries, and a lock as a security to property is unknown in Lapland. The people are gentle and hospitable, and, like the Esquimaux, they have the greatest aversion to war. A Laplander has never been known as a soldier. They resist all inducements to leave their country. They are not without sensitive feelings, and are known to weep from sympathy and compassion. The Laplanders are expert wrestlers, and they have several athletic sports. They throw javelins at a mark, leap over sticks held by two persons, &c. They have the game of fox and geese, which is in great request.

The Laplanders have renounced their pagan creed, though some of its rites and superstitions remain.

Marriages and funerals are not conducted with much ceremony. The family and friends of a young man, go in a body to solicit the lady in behalf of the lover, and presents are made. Should the parents of the female retract their consent, the presents are restored, and even the brandy that was drank, is replaced. The Laplanders make professions of sorcery, and the females sometimes are distinguished as witches. Their mode of divination is with the Runic drum, and by a system of omens. The pagan superstitions are, however, gradually becoming extinct.

RUSSIA.

An observing traveller has remarked that the appearance of the Russians struck him as more singular than that of any other people which he had seen. In the other countries of Europe, a traveller passing from state to state, remarks comparatively a slight change at each transition; but in Russia he finds everything changed;—dress, features, manners, pursuits—all are new. The first impression of a stranger in a Russian crowd is that he must be in some city of Asia, so truly oriental is the air of a great part of the population. At

another time, the long beard, flowing robes and colored girdles which abound, give them a resemblance to a population of Jews; but their hair and eyes want the deep dark hue of the children of Israel.

The above remarks relate chiefly to the inhabitants of the cities. The great mass of the people, both in town and country, wear a coarse sheep-skin dress, consisting of a short, tight surtout, the wool turned in, and the outside black with filth. Every laborer has a beard flowing rough and grisly on his bosom. Instead of the sheep-skin coat, a short frock of red-striped cotton, made much in the same shape, is often worn by shop-boys and apprentices. But the most common dress of all who have not the axe or oar in their hand, is a long, blue, swaddling coat. They add a long sash about the middle, generally yellow or red. They seldom wear anything about the neck, the collar of the coat being very low, and the shirt without a collar. The head projects above a long tract of skin, which, from constant exposure to sun and wind, looks as horny as the hide of a rhinoceros. Instead of shaving the chin, the Russian shaves the back of his head. Beauty, according to his notion, consists in having the head raised as far as possible above the body; accordingly, he shaves away a large portion of the hair at the top of the neck, and cuts the remainder so as to make the head resemble a turnip. He generally wears a small low-crowned hat, with a broad brim. If the Russian's dress be scanty above, it is long enough below. It reaches to the ground, and laps closely over the limbs, so that he has a long, waving appearance as he moves through the streets with a solemn pace. The dress below the

coat is often very slight; no flannels are worn; their trousers of striped cotton are thrust into long black boots at the foot, and thus the costume is complete.

A stranger would say that one half the people must be freezing, even in summer, so thin and slight are their garments. Yet there is a singular contradiction in the dress of the other half of the crowd in the street. Even in the warmest days, when the stranger from the south is scarcely able to walk for the heat, he sees Russians wrapped up as if for winter. While foreigners are glad to fan themselves with their hats, the natives may be seen with large fur cloaks worn over thick great-coats, with other garments sufficient to load a giant. This custom arises from the variableness of the climate. In the course of the same day, there are great changes of temperature at St. Petersburg; at noon, in summer, the air is burning: before night it is almost freezing. It is affirmed, that out of the sun, it is always cold there; the damps of the river, and the breezes sweeping from Lake Ladoga, penetrate everywhere; on the sunny side of the street you are comfortably warm or perhaps melting, but pass to the shade, and you shiver.

The females of the higher classes imitate the fashions of Paris and London, and are said to indulge in the greatest extravagance in ornaments, sometimes lavishing a whole fortune upon a single dress.

Throughout Russia, a house is hardly ever seen standing by itself. The peasantry are all collected in small villages, containing from thirty to a hundred houses, ranged in lines by the highway. Between the road and the houses is a space of seven or eight

yards, a perfect quagmire of mud. The gable end of the house faces the road: the roof is sharp, and covered with boards, fantastically carved, or with straw and reeds. One corner of the gable is usually occupied by a door, and the upper portion displays six or eight small windows, with folding shutters, gaudily painted. Every house has a bench, sheltered by the projecting roof, where young and old sit to enjoy the sun on holidays. Scarcely a cottage is without its large draw-well, with wheel and rope before it. No part of a house is painted except the shutters, consequently, all the villages have a dingy, decaying appearance. There is no want of comfort, however, that is, of Russian comfort, which never includes cleanliness.

Such is the genuine Russian domestic architecture. Of the great cities, we may give a different account. Moscow, whose terrible catastrophe in 1812 is known to every one, has risen from its ashes in greater splendor than ever; scarcely a trace of the great conflagration is now to be seen, and it would seem to have suffered on that occasion only to make way for improvements. The Russians were always proud of Moscow, and its destruction being connected with the overthrow of a hated invader, made them still more proud of it; every one bearing the name of Russian, from the Emperor to the lowest peasant, felt honored in contributing to the patriotic work of its restoration. The view of this city at a distance has excited the admiration of all travellers. The countless number of towers, some with cupolas, either gilt or painted green, and others rising in the form of minarets, and the many gardens and trees intermixed with the houses, give the city a

Cathedral church of the Virgin Mary, or St. Basil, Moscow.

perfectly oriental appearance. The towers are said to amount to six hundred, nearly every church having several besides the steeple. The cupolas or domes are in the form of a bulb or onion, surmounted by a crescent, with the cross above it. The towers vary considerably in form and color, and give the city its characteristic appearance; they are all built of stone, and most of them are situated in open squares, in consequence of which they escaped the fire of 1812. Hence Moscow has lost little or nothing of its original aspect. In the palaces and public buildings, almost every style of architecture has been copied. The Kremlin is the most famous building in the city—it is a fortified palace of vast extent, adorned with numerous towers and minarets, and is a most singular and magnificent pile of architecture.

St. Petersburg strikes every visiter with astonishment by the splendor of its architecture. Its long lines of houses and palaces are generally of a uniform plan, and have a freshness of appearance that indicates the recent origin of the city. "The united magnificence of all the cities of Europe," says Dr. Clarke, since whose time it has been very much improved, "could but equal St. Petersburg." There is nothing mean or little to offend the eye; all is grand, extensive, large and open; the streets seem to consist entirely of palaces; the structures are lofty and elegant. The public buildings, quays, piers, ramparts, &c. are composed of masses of solid granite; and our admiration is increased, when we reflect that not two centuries have elapsed since the foundation of the city. Palaces, cathedrals, triumphal arches and monu-

mental statues, all of most tasteful design and costly workmanship, stand in thick and fair array on a spot which was recently covered with marshes and forests. The plasterer's trowel and the painter's brush are kept in constant activity throughout the city, so that there is no appearance of decay in any quarter. Repairs are not left to the caprice or indolence of the owners of houses; the government immediately steps in and orders them to be made. It can create also as well as preserve, for much of St. Petersburg has been built by compulsion; it would never have attained to half its present magnitude but for the interference of the authorities, who were accustomed to say to a man in very plain terms, "You who have this income or that, or this or that number of houses, are hereby called upon to build forthwith so many more."

In spite, however, of the magnificence of this city, there are deficiencies which deprive it of the character of a great capital, and cause it to rank no higher than an enormous country village. Of mere bulk, wealth and population, it has enough, but this splendid city, "built to order" by the commands of a despot, wants the indescribable something which makes the capitals of France and England the capitals also of the intellect and fashion of Europe. The Russian metropolis has filled the nations with wonder by its sudden rise, and it may fill them with greater wonder by its yet more sudden fall. The proud monarch of the north may have it said of that stately city as was said of Jonah's gourd, that it came up in a night and perished in a night. Such a calamity, if we may be-

lieve those who have long resided there, is by no means improbable. The ground is so low, that the Neva at times sweeps irresistibly over a great part of the city; and the inundations have often risen so high as to threaten the complete subversion of the finest quarters. Should a rise of the river happen simultaneously with a strong wind blowing up the Gulf of Finland, nothing can save the city from total destruction.

The Russian peasant is satisfied with the plainest food. No people in Europe are so coarsely fed. Their diet consists of all the sour things that can be procured; pickled cucumbers, pickled cabbage, or pickled mushrooms, with a piece of black bread, are their daily fare. At rare intervals they may taste a little fish, or even butcher's meat, but these also, the fish at all events, are likely to be excessively acrid. To gratify this taste for sours, cucumbers are raised in amazing quantities; every market-place in the empire displays heaps of them on the right hand and on the left. In the country towns, a hundred good ones may be bought for six cents. At the tables of the middle classes, they are seen almost every day. The pickled cabbage of the Russians is not unlike the German sour krout. The pickled mushrooms are beyond all endurable sourness. In short, the Russian peasant lives upon acids, and unless his food burn his palate it has no relish for him. As may easily be inferred, it is also very unwholesome. The Russians are undoubtedly more liable to scorbutic diseases than any nation in Europe.

The wealthy classes adopt the French style of

cookery, yet they preserve some of the national dishes. One of these the Russians consider as the most exquisite of luxuries. It is a soup called *batinia*, which, to the palate of a stranger, is the most horrible compound of burning poisons, ever invented. The use of mushrooms is universal, from the Emperor to the beggar; and it is remarkable that the very kinds which are poisonous in the west of Europe, are eaten by the Russians with perfect impunity. All classes have a great fondness for raw turnips.

The extravagance of the Russians with regard to wine is worthy of remark. Their own country produces this, but a Russian affects to care for nothing that can be got at home; you almost insult him by asking for a bottle of the wine of the Crimea, if it be only to say that you had drank Russian wine in Russia. The government has been at great pains to promote the cultivation of the vine in the south, but as yet with no very decided success. Some of the wines of the Crimea are tolerable, but the greater part of them are little better than red ink with sugar in it. French wines are chiefly used, and these of the most expensive quality. Champagne is the favorite; at home or abroad the Russian is steady in his affection for this beverage, and it is almost the only one which he thinks fit for rational beings; 400,000 bottles of it are consumed annually in the country.

With all the partiality of the Russians, however, for imported luxuries, there is a home-made liquor, their love for which nothing can shake, and that is *kwass*. In vain have the English tempted them by establishing breweries of ale; they still keep by their national

drink. It is a thin and very sour beverage, yet the people think they cannot live without it, and it is patronized by all ranks and denominations. There is a vessel of it in every peasant's hut, from which the family are sipping the whole day long, and you find it in bottles on the same table with champagne. It is made of rye, boiled in a large quantity of water, which being afterwards fermented, acquires a sourish and not disagreeable taste, and is most effectual in allaying thirst. The *vodki* or brandy in which the poor Russian indulges to a most debasing excess, is a harsh and fiery liquor, distilled from rye, oats and barley. None but the lower classes use this drink freely, but these consume it to an incredible extent, and with the most pernicious effects. There is something remarkable in a Russian's way of getting intoxicated. Some nations drink for amusement, and for sociality, but the Russian drinks for drunkenness. A Frenchman spends his holiday at the *guinguette*, over a pint of wine, and even if it be a quart, he walks home very decently at night. He went there to talk, to dance, or to see his friend; the wine was a mere secondary consideration, a means, not the end of his amusement. The Englishman goes to the tavern or alehouse to read the newspaper, smoke his pipe and abuse the ministry; he may come away merry, but it was for the company and the talk that he went thither, and not mainly for the liquor. Even when a Frenchman or an Englishman does get intoxicated, he spends hours in reaching that state; but the Russian gets drunk in a moment. He enters a brandy-shop, counts down his copecs, seizes the measure, and at one draught swallows enough to make him a beast.

Travelling is attended with peculiar inconveniences in Russia. Every person about to leave the capital for a foreign country is under the necessity of advertising his intention in the newspapers at least three different times. The professed object of this regulation is to prevent people from running away without paying their debts; but the real object is to give the police time to ascertain privately whether the traveller may have any motives of a political nature. Owing to this arrangement, the stated time required for getting a passport ready is about a fortnight; so that travellers who go to St. Petersburg on a flying visit must begin advertising themselves as soon as they arrive. For a merchant or other person who has been long settled in the country, the process is more protracted, and indeed the formalities in this case are so troublesome, that it is difficult to get away at all. Strangers leaving St. Petersburg for the interior, designing to leave Russia without returning to the capital, must also advertise themselves. The expense of advertising and passports is a heavy tax upon travelling.

A few years since, no kind of public conveyance was known in Russia; at present, there are diligences running between Moscow and St. Petersburg, and there is in other parts of the empire a posting system called the *padoroshna*. The Russian diligence has a general resemblance to its French namesake, but is much more comfortable. It is drawn by four horses yoked abreast. The driver and the postilion sit in front, the one over the other. The hinder part of the diligence is occupied by a covered bench, closed in with leather cushions, for three persons. The body

is divided into two compartments for two persons each; this is much the most comfortable part of the machine; each passenger has a seat fenced off for himself, where he sits as in an arm-chair, conversing with his neighbor at his elbow, but never incommoding him. Each has a small looking-glass before him, very convenient to a Russian, who is always trimming his beard. There is also a small folding table in front of each person, not without its use in a country where the natives always lay in stores for a journey, that they may be independent of taverns by the way. Their meals of sausage and bread are eaten from this table as the horses move on. The road from St. Petersburg to Moscow is one of the finest in the world. It is a work of recent construction, very broad, with gutters on each side, and embellished by rows of trees for a considerable distance. The Emperor takes a pride in keeping it as neat as a garden walk.

Beyond Moscow there is nothing properly deserving the name of a road in any direction; nothing but irregular tracks through fields and forests, sometimes tolerably good, but when rain has fallen, almost impassable. Beside bad roads, the traveller must encounter bad inns, without cooks, without beds, and destitute of comforts of any kind. The natives almost always employ the *telega* on long journeys, from its being almost the only vehicle of Russian construction which can stand the obstructions of the roads. With an open front to let the traveller see the country by day, and bed and blankets for the night, it is, perhaps, the best, and certainly the cheapest vehicle of all. It has no springs, but the wood which it rests upon is so elastic

that the jolting is not much worse than in a carriage; and it has the advantage of being strong and clumsy enough to bowl safely through the ruts, which few carriages could do.

The *padoroshna* is an order from a magistrate on the postmasters along the intended route of the traveller, by which he may always obtain a specified number of horses. The fee for this document is pretty heavy, but there is nothing lost by it, as a portion of the sum is deducted from every charge for horses. The podoroshna is exhibited at every stage, and the postmaster is compelled to furnish the number of horses ordered in it, and he is at liberty to give more if necessary from the state of the highways. Every Russian is taxed 25 copecs a-year for the maintenance of the roads: but it would seem that this money is not wholly appropriated to its right object.

A Russian postilion is a singular creature. In his greasy sheepskin, faded sash, and low round hat, with bright buckles or a few peacock's feathers twisted in the band, he flies off the moment he has mounted the vehicle, at the rate of eight miles an hour, whistling, singing, shouting and talking to his horses, making as much noise as an Irishman at a fair, his whip, like the shillalah, flourishing fiercely round his head, but seldom coming down with the same fatal violence. In fact, it is by his tongue more than by his whip, that he impels his horses. He reasons with them, remonstrates, conjures and upbraids, all the time. If you tell him that your head aches with his noise, he shrugs his shoulders, raises his eyebrows, and gives you to understand that the horses, which he fondly terms his

pigeons, his rabbits, his darlings, and his turtle-doves, are so fond of talk and so well accustomed to his voice, that they would never move if he were silent.

The Russian drosky is described by travellers as one of the most absurd vehicles ever invented. It consists of a low, narrow seat, covered with black leather, not much larger than a dragoon saddle, and supported on four small wheels, between the two foremost of which is a box for the driver. It is something like a velocipede; and the passenger sits astride with his feet touching the ground on each side, or resting in a sort of stirrups, which brush the mud below. There is room for two passengers, but they must sit face to face, as comfortable as a pair who should mount a horse together in that style. Sometimes, however, the passengers sit sideways, or one in the other's lap, but always most awkwardly. It is difficult to understand why the Russians make use of so ill-contrived a machine.

The temptations to journey in Russia must be few. According to the testimony of travellers, this great empire covers the least beautiful portion of the habitable globe. With the exception of the Crimea, which may be called the Russian Italy, there is hardly a spot in it that can be deemed picturesque. One may travel five hundred miles without having the sight ever attracted by a romantic landscape,—not a single beautiful mountain, beetling cliff, brawling stream, or fresh green dell, will arrest his attention. He finds nothing but the dead, wearisome, ceaseless monotony of plain and forest.

The Russians have remarkable imitative powers,

and these are very strikingly exhibited in their national amusements and pastimes. The fun and drollery which they display when two or three persons chance to meet upon an idle holiday, are inexhaustible. On such occasions, dancing is a favorite amusement: and they sing constantly, whether it be a holiday or not: the singing is generally bad, but when taught, the Russians make excellent musicians. So strong is their natural turn for music that a lad taken from the plough will, at the end of six months, play the most difficult pieces on any instrument that may be selected for him. These qualities of imitation and liveliness make them excellent actors: they are born comedians; even those of the lowest rank show a strong passion for everything dramatic. On the stage, consequently, they are extremely natural, and keep the audience in constant laughter. The national dance is described by travellers as very pretty.

The genuine unsophisticated Russian exhibits nowhere a more strongly marked character than in his devotions. Follow him into the church and you find him on his knees repeating his prayers after the priest, with a fluency which nothing can arrest, and a devotion which nothing can distract. Pass him or jostle him as you may, he is too deeply engaged in his pious work to take the least notice of you. On entering the church he kisses the sacred picture near the door, or tries to reach that hanging on the wall, to which, as it is of more than ordinary sanctity, you may see the parents raising their little infants, that they too may touch it with their lips. This salutation over, he selects a place for himself on the floor, as near the

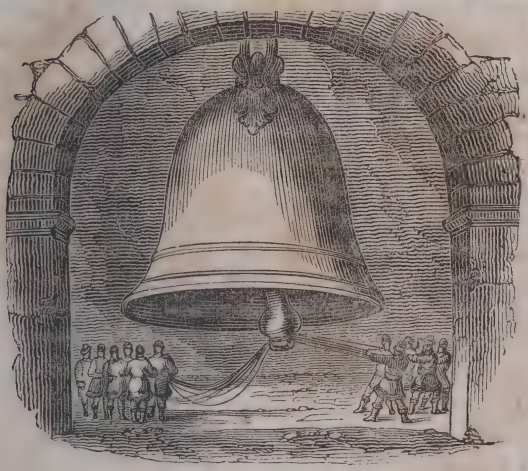
priest as possible. There is a woman in one of the aisles with a small table or basket before her, selling long slender tapers; from her the more devout make a purchase, and lighting it, set their offering on one of the little triangular frames of wood planted among the pillars, and stuck all over with nails to receive these gifts. The mutterings and prostrations of the worshippers are most singular. Some on the outskirts of the assembly may remain standing, but the greater part have their knees bent to the naked floor; at certain words, however, both those who are standing, and those who kneel, strike their foreheads on the pavement with great vehemence, uttering at the same time, some words after the priest: this is repeated several times before the service is finished. Some poor old women are always most conspicuous in these violent agitations; but all ages and classes, and both sexes, join with more or less ardor. In short, the mummery of the Russian worship surpasses everything of the kind in Catholic countries, and can be compared only to the violence of some of the Hindoos. The ignorance of the Russian boor is extreme; his religion is little better than superstition. Of a Supreme Being he has the most imperfect notions: he imagines God to be only something a little higher than the emperor, regarding him not as an omnipotent spiritual being, but as one residing he knows not where, who will punish him for neglecting church nearly in the same way as the emperor would punish him for disobeying a mandate.

In short, as has been often said, the Russian's religion consists in being able to make the sign of the

cross. He is crossing himself all day long. When he first comes abroad in the morning, if no church be in sight from his own door, he listens for the first sound of some bell, then turning towards it, crosses himself with great fervor to insure a blessing on the undertakings of the day. He crosses himself before and after each meal. When you make a bargain with him he crosses himself that it may prosper. When his countryman spits upon him, by way of anathema, he meekly crosses himself to avert the curse. When the peasant, who is to drive your carriage, takes the reins, he crosses himself to keep away accidents, and every steeple on the road gets the same mark of respect. Sometimes the edifice thus saluted is so far off that the stranger wonders at the quickness shown in discovering it, and is often at a loss to spy the distant hamlet, where it stands. The passenger crosses himself every time he starts with new horses. What the old do thus frequently, the young, of course, imitate. If you give a child a piece of money, its little hand is up in a moment to make the sign of the cross, by way of blessing and thanks.

Another very remarkable part of the religion of the Russians is their respect for *bells*. The air resounds with them from morning to night. Every church is furnished with several, and many are very expensive. They have not the deep, solemn sound of English and American bells, but a rich and indescribable sweetness, never heard but in Russia, and said by some to be caused by the predominance of silver in their composition. They are not swung as with us, but only the tongue is moved. The reverence of the Russian for

bells begins even when they are in the hands of the founder. The child casts its mite into the melting mass, and the beggar his alms; the bride gives her



ornaments, and the princess her jewels: all are eager to aid the pious work. Gold and silver are, in consequence, so profusely contributed on these occasions, that some of these bells are the monarchs of their tribe. Russia boasts of having the largest bells in the world. The day on which a bell is consecrated is always marked with great solemnity and rejoicing. We need not wonder that these objects are so much beloved, for perhaps the happiest and most romantic associations of the Russian are linked with the history of his village bell. In a country where there is so little bordering on romance, this trait of national character is not unwelcome. But if we attempt to ascer-

tain what it is which the Russians worship in their bells, the result will be far from distinct. Travellers have been unable to learn whether the salute in passing a church is made to the building or to the metal.

Easter eve in Russia is celebrated with great rejoicing. The steps of the churches are loaded with eatables of every kind, which are brought to be blessed by the priest, before the people can break their long fast. The poor people bring large quantities of eggs boiled hard, and painted on the shell with different colors. Some of them are gilt, and painted with figures of saints and other devices. Every one who goes into the street takes a few of these in his pocket, to keep up the following singular custom.

Ivan and Alexis meet in the street; the two friends stop, and each pulls out an egg. These are arranged so that only the end is allowed to be seen, the hand being closed over the rest. After some manœuvring, the two eggs are knocked together; the one whose egg is broken loses; the victor pockets both, and says, "Christ is risen;" the other replies, "He is indeed risen." They then take off their hats, kiss three times, make a most profound bow, and part, to repeat the same ceremony at the corner of the next street with some other person.

The Russians place great reliance on fortune tellers. Gypsies are consequently a privileged race, and carry on a thriving trade in the land. In short, the instances of credulity and weakness met with among the lower classes, and not unknown even among the higher ranks, are most melancholy. The belief in lucky and unlucky days for setting out on a journey, or com-

mencing an undertaking,—the evil consequences of meeting certain kinds of people, such as a monk,—the danger of having thirteen at dinner, or of spilling salt—in fact all the absurdities which were formerly prevalent in many parts of Western Europe, still reign among the Russians with undiminished authority. They have also a reluctance to insure houses, or property of any description. It is long since attempts were made to establish insurance companies, but, until very lately, such schemes never met with encouragement. In fact, they are half Turks in their practice, if not in their faith, and act as if it were impious to struggle against fate.

The Russian peasant seems to be at the mercy of all who choose to lift their arm against him. His lord orders him stripes as many and as often as he pleases. The poor creature is made to stoop on his hands and knees while a man smites him with a rod the prescribed number of times. Though degrading however, this chastisement is not often severe; it is quite distinct from the terrible *knout*, which is inflicted only by the sentence of a judge, and lacerates the sufferer so dreadfully that it is long before he recovers, if at all. Nobles and military men, all who wear a government uniform of any kind, seem to possess the privilege of beating the people of the lower orders whenever they feel offended with any of them. Even the servants of the latter classes claim the privilege of beating those beneath them; but it is only to be themselves beaten in their turn by the master himself, or by his executioner, who, though he may not bear this name, is an indispensable appendage to every

great establishment. Generally speaking, nothing can be more brutal than the conduct of every man wearing an uniform, whenever he has it in his power; it is in this way that the underling revenges himself for the contumelious treatment he is doomed to endure from those above him.

The politeness and pacific temper of the Russian lower orders are remarkable; fighting is hardly known, but scenes of hugging and kissing are wonderfully frequent among the long-bearded populace. Two fellows in sheepskins, when they happen to be friends, bow to each other in passing as profoundly as a couple of French Academicians. This bowing propensity, however, is not so indiscriminate as among the French, who bow to all, friend and foe, but more especially to their superiors. The Russian, on the contrary, seldom takes notice of those he does not know: it is only to his woolly friend that his ragged hat comes off in passing along the road. To the stranger who asks his assistance, he is most polite and friendly. Duplicity and treachery seem to be extremely rare among them. In short, there is every reason to look upon the great mass of the Russian people as of an excellent natural disposition, patient under wrongs and sufferings, amiable and warm-hearted, and grateful to those who treat them well. Could the emperor Nicholas but cure them of their besotting vice, of the love of drink, he would do more for his empire than by the capture of Constantinople.

POLAND.

Although the whole of Poland, with the exception of the small territory of Cracow, has been divided between Russia, Prussia, and Austria, and become politically incorporated into those monarchies, yet the national spirit and the national manners still remain, and we have witnessed with what eagerness and enthusiasm they have grasped at every chance, however small or desperate, of regaining their national independence; such a result, however, is now far distant, if indeed it can be deemed within the bounds of possibility.

The Poles are a lively people, and use much action in their common discourse. When they salute each other they usually incline the head and strike the breast with one hand, while they stretch the other towards the ground; but when a common person meets a superior, he bows his head almost to the earth, at the same time waving his hand, with which he touches the leg near the heel of the person to whom he pays obeisance. The men of all ranks generally wear whiskers and shave their heads, leaving only a circle of hair near the crown. The summer dress of the peasants consists of a shirt and drawers of coarse linen, without shoes or stockings, and round caps or hats. The women of the lower class wear upon their

heads a wrapper of white linen, under which their hair is braided, hanging down to the middle. The dress of the higher orders, both men and women, is very elegant. That of the gentlemen is a waistcoat without sleeves, with an upper robe of a different color, which reaches below the knee, and is fastened round the waist with a sash or girdle. The sleeves, in warm weather, are tied behind the shoulders. In summer, the robe is of silk; in winter, of woollen or velvet, edged with fur. A sabre is a necessary appendage of the dress, as a mark of nobility. Fur caps or bonnets are worn, and buskins of yellow leather, the heels of which are plated with iron or steel. The dress of the ladies is a simple *polonaise*, or long robe, edged with fur.

The Poles, in their features, aspect, customs, dress, and general appearance, resemble Asiatics rather than Europeans, and are unquestionably descended from Tartar ancestors. The manner in which they wear their hair is a striking token of their origin. As early as the fifth century, some nations, comprehended under the name of Scythians, had a similar practice.

All the nobles or gentry are, in the strict letter of the law, equal by birth, so that honors and titles are supposed to add nothing to their real dignity. The Polish nobility display great elegance and luxury in their houses and villas. In their decorations and furniture, they seem to have happily blended the French and English modes. In their entertainments they are highly refined, and as they spare no expense, and have a good taste, the effect upon a stranger is both surprising and captivating. The Polish ladies are said to be the most fascinating in the world.

Jews abound in Poland, particularly in the province of Lithuania. If you ask for an interpreter, they bring you a Jew; if you come to an inn, the landlord is a Jew; if you want post-horses, a Jew procures them, and a Jew drives them; if you wish to make a purchase, a Jew is your agent; and this is perhaps the only country in Europe where the Jews cultivate the ground. The peasantry in Poland, generally speaking, are in a wretched state, with little of the improvement of civilization and the arts. Their carts are put together without iron; their bridles and traces are generally braided from the bark of trees, or composed of twisted branches. They have no other tool than a hatchet to construct their huts, their furniture, and their carts. Their dress is a thick linen shirt and drawers, a long coarse drugget coat, or a sheepskin cloak, a round black felt hat lined with wool, and shoes made from the bark of trees. Their huts are built with trunks of trees heaped on each other, and look like mere wood-piles.

AFRICA.

This quarter of the globe contains 11,500,000 square miles, and a population of 60,000,000. The Arabs and Moors, who chiefly occupy the northern parts, are of Asiatic origin; but there are four great families of nations, strongly marked by physical characteristics, who appear to be indigenous to this quarter of the globe. These are the *Berbers*, who are mixed with the Arabs and Moors; the *Negroes*, who pervade Central Africa; and the *Hottentots*, and the *Caffres*, of the south.

Although the northeastern part of Africa, or the valley of the Nile, was once inhabited by civilized nations, who had carried the arts and sciences to a high degree of improvement, and the northern coasts were at subsequent periods settled by numerous Phœnician, Greek and Roman colonies, and still later have been the seat of refined and polished Arab states, yet the great mass of this continent has remained a stranger to the arts of improved life. The natives nowhere have the art of writing; no alphabet is found among them, and there is nothing to indicate that they have reached beyond some of the simplest useful arts.

To the Berber race belong the Shilloos, Kabyls, Tuaries, Surhas, Tibboos, &c., of the Atlas mountains and the regions to the south and east. There is a great diversity, however, among the nations referred

to this race. The light colored nations in the upper valley of the Nile are, by some, referred to this, and by others to a distinct race; the Nubians, Abyssinians, Gallas, Ababdehs, Shihas, &c. are of this number. The Foulahs, Fellatahs, or Pouls, are by some included among the negro races, and by some considered as quite distinct, both from them and from the Berbers.

The negroes are physically characterized by woolly hair, black skin, projecting lips, flattened nose, low and retreating forehead, and the peculiar form of the legs. Morally, they are indolent, harmless, easy, and friendly in their disposition; but even in their more civilized states, many barbarous usages and savage customs prevail. For ages, the blacks have been sought for as slaves in the other parts of the world, and even at home, the greater part of the population is the property of the rest. Many of the negroes live in the most degraded state, without government, without any religion but the most absurd superstitions, without the decencies and proprieties of life, naked and without habitations. Others are wandering shepherds, and still others have organized regular governments, built towns, and cultivated the arts.

THE MOORS AND ARABS OF AFRICA.

An Arab chief or scheik.

Among the inhabitants of Africa, the Moors hold a prominent place. The import of the name, however, though so widely diffused throughout Africa, is exceedingly vague. During the middle ages, the professors of the Mahometan faith were divided into Turks

and Moors. At present the latter title seems chiefly confined to the inhabitants of the cities of Barbary.

All Mussulman towns exhibit an extreme similarity. They present the same exterior of gravity, stillness and decorum; the same absence of all assemblages for purposes of gaiety or social intercourse; and the gloom which necessarily arises from the entire exclusion of female society. Habitual indolence is here interrupted by the mechanical round of religious ceremonies. A total want of all knowledge and curiosity respecting the arts and sciences characterizes the whole of this once enlightened region. The outward aspect of the streets is as gloomy as that of the persons by whom they are tenanted. They are narrow and dirty: the walls of the houses are of earth, and destitute of windows: gloom and nakedness are without, and a barbarous splendor is within. In general, the Moors when compared with the Turks, appear an inferior race. They have the same rudeness and austerity, while former piratical habits, and an unsettled government, have rendered them more mean, turbulent and treacherous.

The Arabs inhabit nearly all the great Desert of Zahara. They are divided into various tribes, who live almost entirely on the milk of their camels, and wander from valley to valley, travelling nearly every day in search of food for their beasts, and also for themselves. They live in tents, formed of coarse cloth of camel's hair, which they pull off from the animals, and spin with a hand spindle. The richer Arabs have one, two, and three slaves a-piece, who are allowed to sleep on the same mat with their masters

and mistresses, and are treated in all respects like the children of the family as to dress, &c. They are not permitted, however, to marry with the Arab women, and are obliged to tend the camels and do other drudgery. After a slave has served his master for a long time, or has done him some essential service, he is made free, and enters into all the privileges of that condition.

The Arabs of the desert are a lean and bony race. They have coarse, thick, black hair, which the men cut off with knives, and leave sticking out in every direction from the head. Their beard is worn long; their limbs are straight, and they can endure hunger, thirst, and fatigue better, perhaps, than any other people in the world. Their dress is, in general, nothing more than a piece of coarse camel's hair cloth tied round the waist, and hanging down to the knees: sometimes they wear nothing but a goatskin apron. Some of the more opulent wear a linen or cotton cloth over their shoulders, hanging round them something like a shirt without sleeves. Others have besides, a *haick*, or woollen blanket, four feet wide and four yards long, which they wrap round them. The women wear a dress of camel's hair cloth without sleeves: this dress contains a sack or large pocket, in which they carry their little children. Both men and women go barefoot.

Of government and laws, they can hardly be said to possess any. The father of the family is its absolute chief in all respects: his wives and daughters are considered mere slaves. He deals out the milk to each of them, nor dare any one touch it until it is thus

divided. He assists in milking the camels, and then puts the milk into a large wooden bowl, which has probably been in the family for ages. When there is sufficient for a good drink all round, he takes the small bowls, of which they generally have two or three, and distributes the milk to the family. These vessels, with a mat, comprise nearly the whole amount of furniture belonging to a household.

The Arabs are Mahometans, and are very strict observers of the precepts of the Koran. Their ablutions, for want of water, are performed with sand. While pursuing their journeys, and going in the greatest haste, when the hour of prayer arrives, they halt, make the camels lie down, take up sand in both their hands and rub themselves all over; then facing toward the east and bowing their heads, they repeat the customary invocations. This is performed five times a-day; nor does any business cause them to neglect it.

The life of the Arab, although spent in wandering from place to place, is exceedingly monotonous, and almost destitute of everything deserving the name of amusement, unless we can so call habitual idleness. The recitation of tales and poetic compositions, during the periods of leisure, in which many of them excel, furnishes one of their chief sources of recreation.

THE NEGROES.

When we pass to the south of the Great Desert, we find Central Africa filled with a population peculiarly African. Among the tribes belonging to the negro race, a few are found who have been converted to the Mahometan faith: this new profession, however, is always qualified with a large mixture of their ancient

superstitions. In particular, it is never accompanied with those recluse and austere habits which form the essence, as it were, of a genuine Mussulman. Improvidence, gentleness, and thoughtless gaiety, appear to compose the leading features of the negro character. In a fertile soil which supplies the necessaries of life with little labor; with few natural wants, and strangers to artificial ones, they devote themselves wholly to pleasure. Music and dancing are amusements that are pursued with passion throughout all Africa. "From the period of sunset," says Golbery, "all Africa dances."

Polygamy is still more characteristic of Pagan than of Mahometan Africa; but it is not accompanied with that jealous and immuring system which prevails among the Moors. In most parts of Africa, according to the best informed travellers, the sex possess nearly the same degree of liberty as in Europe, without, in general, abusing it. That exemption from labor indeed, which is enjoyed by the inmates of Moorish harems, is unknown here. All the laborious tasks are devolved upon the females, as upon slaves. Each, however, has a house, that is, a small cottage of her own, and all which it contains, being the fruit of her industry, is considered as her property.

Architecture, as an art, may be said to be wholly unknown in this part of Africa. The habitations consist merely of huts, with walls of earth, and roofs composed of leaves and twigs interwoven. If more accommodation is wanted, more huts are built, and a circular enclosure is drawn round them. The palaces of African monarchs consist merely of large collections of

such cottages, forming a species of village, and enclosed with a mud wall. A residence composed of such slight materials is easily moved. A week builds an African city, and an hour destroys it. Hence, the slightest motives of caprice, the dread of an enemy, or the exhaustion of the surrounding country, are sufficient to transfer their largest towns from one spot to another. Agriculture forms another art by which the progress of a people in civilization may be very accurately measured. The negroes, with very few exceptions, cultivate the ground to a certain extent; they are not, however, acquainted with the plough, nor have they skill sufficient to draw any service from the lower animals. The human hand, aided by some rude implement, forms the only power employed in cultivation. Generally speaking, only a certain spot round every town or village is cleared; the rest belongs to the domain of the forest. There are few districts which do not afford large tracts of unoccupied land that are considered the property of the sovereign or community, and are readily granted to those who will undertake the labor of clearing and cultivating them.

The negroes appear to entertain some vague notions of the principles of natural religion; but in general, their sole reliance is placed upon *fetiches* or charms, and the use of inanimate and insignificant objects as a panoply against all the evils to which human nature is liable. An impression so deeply rooted in the human mind as that of supernatural agency, joined to the ignorance which prevails in this state of society, leaves open a wide field for imposture. Accordingly, we find that individuals of that class are numerous

who, by a pretence to superhuman powers, maintain a high influence, and extort ample gifts from their unenlightened countrymen.

The natives of Guinea live under a sort of federal republic, in which a secret association, resembling the Black Tribunal of the middle ages, maintains order and dispenses justice. This is called the *poorrah*. The principal members of the inferior *poorrahs*, above fifty years of age, form the *supreme poorrah*. The mysteries of initiation, accompanied with some dreadful test of merit, are celebrated in the midst of a sacred forest. All the elements are put in requisition to try the courage of the candidate. It is said that he finds himself assaulted by roaring lions, who are restrained by concealed chains; while a dreadful howling is kept up over the whole forest, and a devouring fire flames around the inclosure. Any member who has committed a crime, or betrays the secrets of the body, finds himself visited by armed and masked emissaries. On the utterance of the ominous words, "The *poorrah* sends thee death," his relations and friends desert him, and he is left to the avenging sword. Even entire tribes which make war in contempt of the orders of the great *poorrah*, are laid under the ban, and oppressed by the united attacks of armed deputations from all the neutral tribes.

The Papels are a nation on the coast of Guinea, who are pagans, worshipping trees, cows, horses, and many other visible objects. When their king dies, according to the report of a traveller, the grandees range themselves round his coffin, which is tossed high up in the air by some sturdy negroes, and the individual

on whom the coffin falls, if not killed by the weight of it, succeeds to the throne.

According to Oldendorp, the kingdom of Loango contains black Jews scattered throughout the country. They are despised by the negroes, who do not deign even to eat with them. They are occupied in trade, and keep the Sabbath so strictly that they do not even talk on that day. They have a separate burying-ground very far from any habitation. The tombs are constructed with masonry, and ornamented with Hebrew inscriptions, the singularity of which excites the laughter of the negroes, who discern in them only serpents, lizards and other reptiles. In the kingdom of Congo is an order of magicians, who pretend to the power of raising the dead; and their juggles, practised upon a dead corpse, in the presence of the Christian missionaries, so far imposed upon them, that they imagined they saw the dead move, and heard inarticulate sounds proceeding from the mouth of the corpse. It has been conjectured that this was a galvanic operation.

The Hottentots dress in sheep-skins with the wool on. They smear themselves with fat and soot, and are so used to it, that when washed, a Hottentot feels that he has lost his clothes. Yet this coating is said to be really useful, in defending them from the solar rays, and preventing cutaneous disorders. All their habits of life are slovenly and filthy. When a sheep or an ox is killed, they indulge in beastly gluttony, ripping open the belly of the animal while yet half alive, and tearing out the entrails, which they throw on the coals and greedily devour. Their *kraals* or villages

compose a labyrinth of little conical hovels, formed of twigs and earth, and so low that the inmates cannot stand upright. They have an aspect of sluggish stupidity which seems, in a great measure, caused by the degrading bondage in which they are held. They pursue wild animals with swiftness and dexterity, directing with a sure aim their darts and arrows. They carry on various little manufactures, tanning and dressing skins, forming mats of flags and bulrushes, bowstrings from the sinews of animals, and even moulding iron into knives.

A Bushman.

The *Bosjesmans* or Bushmen appear to belong to the same original race with the Hottentots, but from

the rude haunts which they occupy, they have preserved a precarious independence. Of all human beings, their condition appears to be one of the most forlorn. Their food is obtained only by scrambling over the rocks in pursuit of wild animals, swallowing the larvæ of ants and locusts, or carrying off cattle in wild forays from the plantations in the plain beneath. Yet they display energy, activity and even gaiety. Considerable ingenuity is shown in the pictures of animals drawn by them upon the rocks. On moonlight nights they dance without intermission from sunset till dawn, and sometimes, when cheered by the prospect of fine weather, continue this exercise for several days and nights. They live in a state of continual warfare with the European settlers at the Cape, not only carrying off their cattle, but putting to death in a cruel manner all persons who fall into their power. The Bushmen have been described as the most degraded of the human race. Campbell, the traveller, met a horde, in which only one had a name, and he was called the "Old Boy." A missionary asked one of them,—"What is the chief end of man?" The answer was, "To steal oxen."

The Caffres are, perhaps, of all nations the most completely pastoral. They lead a roaming life, ill-suited to agriculture; they have not applied themselves to fishing, and game is scarce in the country they inhabit; but they understand thoroughly the management of cattle. The men not only tend, but milk the cows, and have the skill, by a particular modulation of the voice, either to send out a herd to graze, or recall it to the enclosures. They subsist generally on

milk, and never kill a cow but on high occasions. They dress in leather, which they have the art to render very pliant; and they wear many ornaments of beads, rings, carved bones, &c. In their huts, they sit on the skulls of oxen, with the horns attached. They hold hospitality as sacred, and are very kind to each other. A whole *kraal* takes an interest in accommodating a difference between two individuals. The government is that of chiefs, whose authority, however, is very limited. They punish offences by whipping with rods, by exposure to clusters of black ants, by burning with hot stones, by inclosing the offender in the cleft of a tree, and by death from clubs, spears or drowning.

Madagascar, a large and fertile island, lies upon the eastern coast of Africa, and contains a population of 2,000.000 souls. Among these there are white, black and tawny tribes, apparently embracing the descendants of Arabs, Negroes and Malays. The latter constitute the bulk of the inhabitants, and are the ruling people. They are all in a state of extreme barbarism; the dress is slight, and the dwellings are mere huts. They have no temples or mosques; their religion seems to consist in various superstitions, blended with some Jewish rites, such as sacrifices, circumcision, &c.

In 1828, nearly the whole island was subject to a powerful prince, who had established a regular government, and introduced some European arts; but he was poisoned by his queen, and his death became the signal for a return to anarchy.

ABYSSINIA.

The manners of the Abyssinians, under a slight semblance of civilization derived from Arabia and Egypt, present indications of the deepest barbarism. Indeed their domestic life is marked by some habits more gross and revolting than any that have been witnessed among the most savage tribes.

Their dress consists chiefly of a large cotton mantle, with close drawers, and a girdle. Round the head they put a white wrapper, which leaves the crown exposed. Many chiefs, as a mark of dignity, wear an ornament in the shape of a horn, projecting from their forehead, which, with their long beard, gives them a very wild and rough appearance. All their houses are built in a conical form, and with thatched roofs. Some attempt at magnificence is made in their churches, also roofed with thatch, but surrounded by an arcade formed of pillars of cedar; and being placed on the summits of little hills, they give the country a picturesque appearance. The Abyssinians are extremely fond of paintings, or rather daubings, made on the walls of the churches and of the houses of the great.

As respects food, they have a most revolting custom: that of devouring raw flesh. Their manners are not less distinguished by licentiousness than by cruelty. Intoxication is very prevalent, produced

partly by hydromel, but chiefly by *bouza*, a liquor peculiar to the country. Marriage hardly exists at all in Abyssinia. The lover consults only the parents of the bride, and having obtained their consent, seizes her and carries her home on his shoulders. Sometimes it is rendered a little more formal by the couple going to church two or three weeks afterward and taking the sacrament together. A traveller met a lady at Gondar in company with six persons who had been her husbands.

The Abyssinians profess the same form of Christianity with the Copts of Egypt, and even own the supremacy of the Patriarch of Cairo. From him the Abuna, or head of the Abyssinian church, receives his investiture. They combine with their Christian profession many Judaical tenets; at the same time they share amply in the Catholic superstitions. Their churches are numerous, and adorned with paintings; but images and sculptured forms of any description are considered as unlawful. They have monasteries, but the inmates are not immured in such strict seclusion as in Europe. On the whole, they are little under the influence of Christian principles.

The Galla are a ferocious tribe, dwelling on the skirts of Abyssinia proper, and presenting an aspect of barbarism surpassing even that of the people we have just described. Their favorite ornament is composed of the entrails of their oxen, which, without any superfluous care in cleaning them, are plaited in the hair, and tied as girdles round the waist. The besmearing the body with melted grease completes the embellishment. Their career is marked by indiscrim-

inate massacre; they spare neither sex nor age, unless from the anticipation of gain by carrying off and selling prisoners. In Europe, their soldiers would be considered as a species of light cavalry; they perform immense marches, swim rivers, and endure incredible fatigues. Being almost destitute of iron, their arms consist of little more than wooden javelins, with the points hardened in the fire. They make a most furious onset, with shrieks and savage cries, which strike terror into all but the firmest adversaries; but if this first shock be withstood, they are ill fitted to sustain a regular battle. They have neither priests nor temples; but they have been observed to hold certain trees as sacred, to worship the moon and stars, and they are said to have some notion of a future state.

EGYPT.

Mosque at Cairo.

Egypt is inhabited by a mixed population of Moslem Arabs and Copts, or descendants of the ancient

Egyptians. The dress does not differ essentially from that of the Turks in Europe and Asia Minor. The Copts distinguish themselves from the Moslems by the color of their turbans. The few Christians and Jews whom the country contains, preserve the same distinction.

The Egyptian generally takes his pipe with him wherever he goes, except to the mosque, or he has a servant to carry it, though it is not a common custom to smoke while riding or walking. The tobacco-pouch he crams into his bosom. A handkerchief, embroidered with colored silks and gold, and neatly folded, is also placed in the bosom. Many persons of the middle orders, who wish to avoid being thought rich, wear a long black gown of cotton over the common Turkish dress of more gay and costly materials.

It is difficult to describe the different costumes of the females, some of which are not devoid of elegance. The walking-dress is furnished with a long veil, which leaves the eyes exposed, while the face is studiously concealed. It is said that the fashions of the females have varied so little, that from the days of the patriarchs to those of the pashas, it is doubtful whether a single flounce has been taken away from their gowns or added to them.

The houses of Cairo are generally built with a foundation story of soft calcareous stone, painted with stripes of red and white. The superstructure, the front of which generally projects about two feet, and is supported by corbels or piers, is of brick, sometimes plastered. The roof is flat, and covered with a coat of plaster. The front door is often highly ornamented.

The ground-floor apartments next the street have small wooden grated windows placed sufficiently high to render it impossible for a person passing by in the street, even on horseback, to see through them. The

House at Cairo.

windows of the upper apartments generally project a foot or two, and are formed of turned wooden lattice-work, which is so close that it shuts out much of the light and sun, and screens the inmates of the house from the view of persons without, while at the same time it admits the air. The houses for the most part are two or three stories high, and almost every house that is sufficiently large, encloses an open, unpaved court. The principal apartments look into this. Every house has a fountain. No chambers are furnished as bed-rooms; the bed in the daytime is rolled up and placed on one side, or in an adjoining closet;

in summer many people sleep on the house-top. For meals, a round tray is brought in and placed upon a low stool, and the company sit around it on the floor. The supply of furniture is very scanty. There is no fire-place except in the kitchen; the room is warmed, when necessary, by burning charcoal in a chafing-dish. Many houses have at the top, a sloping shed of boards directed toward the north or north-west, to convey below the cool breezes which blow from those quarters.

In the plan of almost every house there is an utter want of regularity. The apartments are generally of different heights, so that a person must ascend one, two, or more steps to pass from one chamber to the next. The principal aim of the architect is to render the house as private as possible, particularly that part of it which is inhabited by the women; and not to make any window in such a situation as to overlook the apartments of another house. Another object of the architect in building a house for a person of wealth or rank, is to make a secret door from which the tenant may make his escape in case of danger from an arrest or an attempt at assassination,—or by which to give access and egress to a paramour. It is also common to make a hiding-place for treasure in some part of the house.

Very few large or handsome houses are to be seen in Egypt, except in the metropolis, and a few other towns. The dwellings of the lower orders, particularly those of the peasants, are of a very mean description; they are mostly built of unbaked bricks cemented together with mud. The greater number comprise two or more apartments, though very few are two

stories high. One apartment contains a great oven, on the top of which the inhabitants sleep in winter, after lighting a fire within. The roofs of the houses are thatched with palm-leaves or millet-stalks. Large pigeon-houses are sometimes built upon the housetops.

The Egyptian is a very early riser, and he retires to sleep at an early hour: it is his duty to be up and dressed before day-break, when he should say the morning prayers. In general, while the master of a family is performing the religious ablution and saying his prayers, his wife or slave is preparing for him a cup of coffee, and filling his pipe, which she presents to him as soon as he has acquitted himself of his religious duties. Many Egyptians take nothing before noon but the cup of coffee and the pipe; others take a light meal at an early hour. The breakfast consists of bread, eggs, butter, cheese, milk, cream, &c., and a very common dish for breakfast is stewed beans. The Egyptians are very fond of pure and strong coffee.

If he can conveniently afford to keep a horse, mule, or ass, or to hire an ass, the Egyptian is seldom seen walking far beyond the threshold of his own house. But very few people of Cairo, or of the other towns, venture to expose themselves to the suspicion of possessing great wealth. Asses are most generally used for riding through the narrow and crowded streets of Cairo, and there are many for hire; their pace is an easy amble. A horseman is usually preceded by a servant or two to clear the way, and for the same purpose a servant generally runs beside or behind the ass, calling out to the passengers to move out of the way to the right or left, and to take care of their feet,

heels, &c. If he have no regular business to employ him, the Egyptian spends the greater part of the day in riding, paying visits or making purchases; or in smoking and sipping coffee; chatting with a friend at home; or he passes an hour or more of the morning in the public bath. At noon, he again says his prayers, or at least, such is his duty. Directly after midday, he dines; then takes a pipe and a cup of coffee, and in hot weather, a nap. Often he retires to recline in the harem, where a wife or female slave watches over his repose, or rubs the soles of his feet with her hands. On such occasions, and at other times when he wishes to enjoy privacy, every visiter is told by the servant that he is in the harem; and no friend expects him to be called thence unless on very urgent business. Smoking and coffee fill up the afternoon, and at sunset he takes supper. The Egyptians eat fast, though in moderation as to quantity: their only drink at meals is the water of the Nile, or at the tables of the rich, sherbet. At other times, like the European Mussulmans, they indulge in wine.

The Egyptian tradesman repairs soon after breakfast, to his shop or warehouse, and continues there till near sunset. He has leisure to smoke as much as he likes, and his customers often smoke with him. A great portion of the day is spent in chatting with them or with his next or opposite neighbor. When he leaves his shop for half an hour, he either relies for the protection of his property upon his neighbors, or he hangs a net before the door. He seldom thinks it necessary to close and fasten the shutters, except at night, or when he goes to the mosque. Making a

purchase is a very tiresome process, and is never accomplished without a vast deal of higgling. When a bargain is concluded, the servant of the purchaser receives from the shop-keeper a small piece of money, which, if not offered, he scruples not to demand.

Cairo contains above a thousand coffee-houses, to which the people resort to smoke and drink. They have an intoxicating beverage called *hashish*, brewed from hemp-seed; this last is also smoked like opium; either way it produces exhilaration that leads to boisterous mirth. The word *hashashin*, which signifies smokers or eaters of hemp, is applied to noisy and riotous people as an appellation of obloquy, and is the origin of our word *assassin*, a name first applied to a tribe of Arab warriors in Syria in the time of the Crusades, who made use of intoxicating and soporiferous drugs to render their enemies insensible. The use of opium is not so common in Egypt as in many other countries of the East.

Bathing is the great luxury. Cairo has sixty or seventy public baths; these buildings contain each several apartments, all paved with marble; the inner rooms are covered with domes, having round, glazed windows. The bather is first exposed to a steaming process, after which he is taken in hand by an operator, who cracks almost every joint in his frame. He wrings the body first one way and then the other, to make the joints of the backbone crack. Even the neck is made to crack twice by wrenching the head round each way, which produces a sensation rather alarming to an inexperienced person; and each ear is generally twisted round till it cracks. The limbs are

wrested with apparent violence, but with so much skill that no injury is ever done; the main object of this process is to render the joints supple. The operator then kneads or *shampoos* the bather's flesh and rasps the soles of his feet. After bathing, coffee and a pipe are introduced.

Many modern writers upon Egypt have given surprising accounts of a class of men in this country supposed, like the ancient Psylli of Cyrenaica, to possess a secret art, mentioned in the Bible, enabling them to secure themselves from the poison of serpents. These men travel over every part of Egypt, and find abundant employment. The serpent-charmer professes to discover, without the use of his eyes,—perhaps by a peculiar smell, whether there are any serpents in a house, and if there be, to attract them to him, as the fowler, by the fascination of his voice, allures the bird into his net. As the serpent seeks the darkest places in which to hide himself, the charmer has in most cases to exercise his skill in an obscure chamber, where he might easily take a serpent from his bosom, bring it to the door, and affirm that he found it in the apartment, for no one would venture to enter with him after having been assured of the presence of one of these reptiles within. But he is often required to perform in the full light of day, surrounded by spectators; and incredulous persons have searched him beforehand, and even stripped him naked, yet his success has been complete. He assumes an air of mystery, strikes the walls with a short stick, whistles, makes a chuckling noise with his tongue, spits on the ground, and generally says, "I adjure you by Allah, if ye be

above, or if ye be below, that ye come forth. I adjure you by the most great name, if ye be obedient, come forth, and if ye be disobedient, die, die, die!" The serpent is generally dislodged by his stick from a fissure in the wall, or drops from the ceiling of the room. There appears little doubt that these persons are generally acquainted with some real physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places. Some of them eat live serpents of a venomous kind at religious festivals; but this practice is now prohibited by authority, as contrary to the injunctions of the Koran.

Marriage procession.

In religion, the Egyptians are Mahometans, though the Copts profess Christianity. A day or two before a wedding, the bride elect goes in procession to the

public bath—a canopy of silk being borne over her head by four men. On returning, she takes a lump of *henna*, and going round to her guests solicits a contribution of money. Each person generally sticks a small piece of gold in this, which she appropriates, and then applies the henna to her feet. The evening of this ceremony is called the night of the henna. The next day she proceeds to the harem of her lord, being escorted by her friends.

When a person dies, the Egyptians sprinkle the dead body with rosewater, camphor, and other perfumes; stuff the ears and nostrils with cotton, bind the ankles, and lay the hands on the breast. Being placed on a bier, it is borne to the burial ground by a procession of choristers, with the relations and domestics of the

deceased. Passages from the Koran, with a dirge, are recited during the way. The bier is first carried

to the mosques, where prayers are repeated over it. After a few minor rites, the funeral train proceeds and deposits the body in the tomb.

One of the most remarkable traits in the modern Egyptian superstition is the belief in written charms. The composition of most of these amulets is founded upon magic, and occasionally employs the pen of almost every village schoolmaster in the country. A person of this profession, however, seldom pursues the study of magic further than to acquire the formulæ of a few charms, most commonly consisting of passages of the Koran, and names of God, together with those of spirits, genii, prophets, or eminent saints, intermixed with combinations of numerals, and with diagrams, all of which are supposed to have great secret virtues. The ninety-nine names or epithets of God, comprising all the divine attributes, written on paper, frequently repeated, and worn on the person, are supposed to make the wearer a particular object for the exercise of divine beneficence. In like manner, it is believed that the ninety-nine names or titles, &c. of the Prophet, written upon anything, compose a charm which, if placed in a house, and frequently read from beginning to end, will keep away every misfortune, all diseases, infirmity, the evil eye, enchantment, burning, anxiety, grief and trouble. Similar virtues are ascribed to a charm composed of the names of the Seven Sleepers or companions of the cave, together with the name of their dog, whose history has figured under different shapes in various agreeable fictions, from the age of Epimenides the Cretan to that of Rip Van Winkle. These names are sometimes engraved on the round

tray of tinned copper, which, placed on a stool, forms the table for dinner and supper. Another charm supposed to have similar efficacy, is composed of the names of those paltry articles of property which the Prophet left at his decease, namely his rosaries, his staff, toothpick, sandals, coat, wash-bowl, white mule, camel, &c.

The belief of the Egyptians in the evil eye, is an established superstition. It is a custom among the higher and middle classes in Cairo, on the occasion of a marriage, to hang a chandelier in the street before the bridegroom's house; and it often happens that a crowd is collected to see this suspended. In such a case it is a common practice to divert the attention of spectators by throwing down and breaking a large jar, or by some other artifice, lest an "envious eye," malignantly exercised, should cause the chandelier to fall. Mr. Lane relates an anecdote to the following effect. A friend of his told him one day, that just before, he saw a camel carrying two very large jars of oil: a woman stopped before it and exclaimed, "God preserve us! what big jars!" The driver of the camel did not tell her to bless the Prophet, as he should have done, and the camel, a few minutes after, fell down and broke both the jars and one of its own legs.

Most of the respectable Moslem Egyptians, both at Cairo and Alexandria, approach pretty near to European manners in the externals of behavior, such as sitting on chairs, eating with knives and forks, making use of porcelain, glass, &c. Ibrahim Pacha has, or had, a French cook.

One of the principal Egyptian amusements consists

in firing at a target; they are good marksmen, but take a long time in aiming. Mehemet Ali himself can strike an earthen pot a hundred paces out at sea, and Ibrahim has been known to lounge on a cushion in the upper apartments of his palace, and amuse himself by firing with a rifle at the water-skins carried by the *sakas*, or water-bearers. If he pierced the skin and let out all the water, he enjoyed the surprise and vexation of the poor saka; but if he happened to wound the man, he would promise, with apparent contrition, that the sufferer should never want bread while he himself had any to eat, though it is said he never was known to keep his word. The pastimes of despotism sometimes bear a strange resemblance in different countries. The Duke of Charolois amused himself with bringing down plumbers and tilers from the roofs of houses in a similar way. The manners of the Egyptian princes, however, are said to have lately improved in this respect.

At Cairo, as in all other capital cities, the inhabitants, engaged in a great variety of occupations, compelled to exercise a superior degree of ingenuity, and brought into frequent contact with strangers, display considerable sociability and politeness; and the artizans and shopkeepers are distinguished for their industry and attention to business. When not engaged in the exercise of their professions, or in their religious duties, they are generally found in the coffee-houses listening to the relation of the story-teller, or at the public places, where mountebanks, jugglers and dancing girls exhibit their performances.

The public recitation of romances affords a favorite

amusement to the Egyptian idler. The reciter sits on a raised seat in the coffee-house, and his auditors on stools around him, sipping their coffee, smoking their pipes, listening to the story, and all highly amused, not only with the tale, but also with the lively and dramatic manner of the narrator. He receives a small sum of money from the keeper of the coffee-house for attracting customers: his hearers are not obliged to contribute anything, though some of them give him a trifle. A favorite romance is the Life of Abu Zeyd, a tale said to be founded upon events which happened in the third century of the Hejira; and is believed to have been written not long after that period, though it has been subsequently much altered. It is a long story, half prose and half poetry, partly narrative, and partly dramatic. As a literary work it is thought to have little merit by Europeans, but from its being so general a favorite, it must certainly possess strong attractions. It also has considerable value and interest as illustrative of the manners and customs of the Beduin Arabs. The narrator always commits his subject to memory, and recites without a book. The poetry he chants, and after each verse he plays a few notes on a viol with a single chord, which is called the Abu Zeydee viol, from its being used only in these recitations. There are about fifty of the professed Abu Zeydee rhapsodists in Cairo.

ASIA.

Asia was the cradle of the human family, and to this quarter we must look for the origin of the various tribes which now inhabit the earth; yet two of the great races of mankind—the Negro and the American Indian—are not now to be found within its limits. Still, there is no quarter of the globe where human society presents such a diversity of aspects as here.

Amid its population of five hundred millions, we find every form and shade of superstition; every system and degree of despotism; and every stage of civilization from the barbaric pomp of the Indian and Chinese courts to the skin-clad Samoide of the arctic shores. As compared with the standing of Christen-

dom, Asia presents a gloomy picture of moral, mental, and social darkness, where ideas of civil liberty are unknown, where true religion casts only here and there a strip of sunlight, and where science has scarcely begun its dawn.

Asia contains nearly one third part of the land surface of the earth; the following table exhibits its general divisions, with the population of each.

Russia in Asia,	7,000,000
Turkey in Asia,	12,000,000
Arabia,	10,000,000
Persia,	12,000,000
Afghanistan and Beloochistan,	10,000,000
Independent Tartary,	7,000,000
Chinese Empire,	340,000,000
Japan,	12,000,000
Hindostan,	140,000,000
Farther India,	20,000,000
Total,	570,000,000

It may be proper to state that there is great diversity in the estimates of Chinese population, some authors rating it as low as 200,000,000. Several recent writers, however, of high authority, give it as in the preceding table.

It may be remarked in general that the manners and customs of Asia are transmitted from one age to another with little change. All over Western Asia the beard is worn long, and is treated with a kind of reverence. The dress is loose and flowing—turbans take the place of hats, and sandals of shoes. They are fond of external pomp, which is displayed in their dress and military costumes. In writing they are addicted to a figurative style and extravagant hyperbole. Polygamy is general, and the female sex are in a degraded state.

RUSSIA IN ASIA.

Circassians.

THIS immense region, stretching from the Ural mountains on the west, to Behring's Straits on the east, and embracing about one third part of this quarter of the globe, though generally cold and barren, presents at least one spot of great fertility. To the east of, and bordering on, European Russia are the Caucasian mountains, whose bosoms enclose territories peculiarly gifted with richness and beauty. The highest peaks are clad in perpetual snow; beneath is

the black region of rocks and precipices; while the lower declivities contain a number of well-watered valleys, forming fine pastoral districts; and, though not capable of high culture, yielding plentifully the inferior products, maize and millet. In these mountain valleys dwell the Circassians. This race have been long celebrated for their physical qualities. The men, though spare, are tall, handsome, and athletic. But it is the fine form and delicate complexion of the female Circassians, which constitute so wide a theme of Eastern panegyric. In these high valleys, with a northern exposure, they do not suffer that intense heat of the sun, which produces, generally, the dark tints of Asia. The daughters of all above the rank of slaves are exempted from oppressive or degrading labor, and merely occupy themselves in sewing, embroidery, and the plaiting of straw. Their beauty seems to be in part the result of a careful study of all the circumstances which tend to produce or preserve female charms. The face is carefully shaded from the sun; they are fed moderately on milk and pastry; their feet are protected from injury by a species of wooden shoe; and their hands by the use of gloves. Some even make use of paint, but this is considered discreditable.

The distinctions of rank and birth are observed in Circassia with all the strictness of highland pride. Under the prince, or sovereign, are the *uzdens*, or nobles, who attend him in war or foray, but exercise a sway almost absolute over their own immediate vassals. They are of two kinds,—bondsmen, who cultivate the glebe, and armed retainers, who attend him

to the field ; which last have often been raised, on this condition, from the inferior ranks. The arrangements for marriage and education are of a most peculiar character, founded on a sort of Spartan apathy, which tramples upon every tender and domestic tie. Until after the birth of the first child, the husband and wife live ostensibly separate, and never see each other, unless by stealth ; the husband considers it an insult if the wife be even named in his presence. The child, when born, is never reared in the house, or under the eye of its parents. At the age of three or four, some friendly nobleman receives it, and undertakes the sole task of educating and rearing it. Under him the sons are trained in all manly exercises, and the females in those which belong to their sex, until the former is ready to take the field, and the latter to receive a husband, which this foster father is bound to provide.

On the southern declivity of the Caucasus extends the famous and once powerful kingdom of Georgia. The world, perhaps, does not contain a region more profusely gifted both with richness and beauty. Numberless streams, flowing from the central and loftiest parts of the chain, irrigate and fertilize all its borders. On the sides of the mountains hang magnificent forests of beech, ash, chestnut, oak, and pine ; and the ground is covered with vines growing wild in vast profusion. On its successive stages are raised all the varieties of fruit and grain, both of the temperate and tropical climates. The woods abound with game; and the mountains contain in their bosom mines of considerable value.

The human race flourishes in an equal degree; the men are distinguished for vigor; and the females, with the single exception of a darker complexion, are as famed for beauty as those of Circassia. All these bounties of nature, however, have been rendered unavailing by the oppressions of a feudal government, and by the continual wars which have desolated Georgia for more than a century. The nobles, who have reduced the prerogative of the king within very narrow limits, possess over their vassals the power of life and death, and extract from them the whole produce of their lands beyond what may afford the most scanty subsistence. The unfortunate husbandman is moreover exposed to the continual inroad of the Losghians and other tribes from the upper heights of Caucasus, and is often obliged to plough with arms in his hands.

Siberia is thinly peopled, yet it possesses a great diversity of inhabitants. The Russian inhabitants consist, for the most part, of exiles who have fallen under the displeasure of the Czar. The two great capitals, Tobolsk and Irkoutsk, have somewhat the aspects of European cities. Hospitality, the virtue of recluse regions, is said to prevail among the Russians of Siberia, and their love of liquor has also followed them to this region of penance. The accompanying vices of indolence and improvidence, are said to prevail to a lamentable extent.

Of the native tribes of Siberia we may notice the Tartars, who live a wandering life, being almost entirely occupied in rearing horses. Their great luxuries are horse's flesh and fermented mare's milk. In reli-

gion they are divided between Mahomedanism and the worship of the Grand Lama.

Tartars.

The Tunguses are found in the extensive region watered by the Yeniseï and its tributary the Tougouska. Unlike the Tartars, they possess no herds, except those of rein-deer; and their sole employments are hunting and fishing along the frozen plains and the bleak shores of the great Siberian rivers. They use no arms in the chase except the bow and arrow, in which they are so skilful, that they fear not to attack the strongest and fiercest animals. As it is very desirable, however, not to injure the precious skins of the fur-bearing species, they are rather desirous to

take them by art or stratagem, and show wonderful ingenuity in the contrivances which they employ for that purpose. They are not less skilful in tracing out by scent, or by the faintest track, the animals which they pursue. In fishing, they use little boats composed of the rind of the birch or of the larch tree. They have no settled abodes, but wander from place to place, guided by the abundance of fish and game, or by the mere love of change.

It costs them very little trouble to construct temporary abodes. The *yourt*, or summer hut, is formed merely by arranging in a circular shape a number of wooden poles, and giving them a conical roof of the bark of the birch tree. Their winter abodes also consist of a single apartment, the wooden walls of which are more strongly put together, and the windows are formed of expanded bladder. The oven which heats the apartment and cooks the victuals is placed in a corner; and round the room are benches, on which the family sit, eat, and sleep; and which, being hollow, contain their stores and provisions. The smoke makes its way through an aperture in the roof stuffed with dry grass to exclude the cold; in its way thither it fills the entire hut, but, its own lightness causing it to ascend, there is left a space near the floor not absolutely enveloped. The Tunguses are of a brownish tint, derived, perhaps, from the atmosphere of smoky huts; their features are flat, and their eyes small; though neither of these characters occurs to nearly the same extent as in the Mongol race, nor have they its peculiar physiognomy. They are described, by those who have held intercourse with them,

in terms of praise, as frank, stout, honest, and brave. Though professed votaries of the Shaman creed, they combine it with magical observances and other native superstitions.

The Ostiaks are a numerous Siberian tribe, occupying the banks of the Lower Obi with its tributaries, and the plains which extend far on each side of it. Their size is somewhat diminutive; their hair, of a yellow or reddish tint, floats on their shoulders; and their features are destitute of all beauty. Their habitations, both of summer and winter, are nearly similar to those of the Tunguses, except that the latter frequently contain two or three families, divided by slight partitions, and having one common fireplace. They depend for subsistence chiefly on fishing, though they give chase to the bear and various fur-bearing animals; the finest of which, however, are now found only in the eastern regions. In these pursuits they display indefatigable activity. They are said to be distinguished by great simplicity of manners, goodness of heart, and open hospitality. Their superstition is entirely that of the old rude paganism, without any Hindoo or Mahometan admixture. In their tents they have many little images, before which they place a table, and lay upon it snuff, willow bark, fish oil, and whatever commodities they themselves consider most valuable. In return for these gifts, they consider as due a prosperous fishing and hunting; and when, in spite of lavish donation, these fail, their wrath is sometimes kindled against their divinities, whom they even dash on the floor, and break in pieces. The bear is the object of a sort of fearful

worship; and, in their oath of allegiance to the Russian government, they wish that, if it be not fulfilled, they may be devoured by that formidable animal. Their favorite amusement consists in a species of dance, in which they imitate to the life the motions and cries of the beasts, birds, and fishes with which they are daily conversant.

To the north, on the extreme shores of the Arctic Ocean, wander the Samoides, whom the poet denominates "the last of men." They present nearly the same original form as the Tunguses, but want and hardship have sunk them into a meagre and stunted race. They have a flat, round, and broad face, large, thick lips, a wide and open nose, little beard, black and rough hair in small quantity. Their territory, along these dreary shores, extends for nearly 2000 miles, from the European frontier to the Olensk, and almost to the Lena. Placed in the same situation with the Laplanders, their habits and modes of life are almost entirely the same. All their wants are similarly supplied by the rein-deer; but the herds which they have tamed are employed solely for the purpose of conveyance; those only which are caught in the chase are used as food, and their skins converted into clothing. On the sea-coast they attack the bear, and feed on his flesh, as well as on that of the whales which are cast ashore. Fishing on the rivers is considered by them an easy and luxurious occupation. In autumn they are chiefly employed in hunting the white fox, the fur of which affords the only medium by which they can obtain foreign luxuries.

There are still other tribes in Siberia, but we cannot notice them in detail; yet we must say a few words of Kamtchatka, which forms the eastern limit of Asia. Though a cold and tempestuous region, it seems to abound in animal life. A sportsman who should be willing to sacrifice to his favorite amusement the pleasures of civilized life would find Kamtchatka a paradise. The land animals afford a valuable prize, being all covered with rich furs, and very abundant. Though not quite so fine as those of Siberia, they form the basis of a considerable trade. The coasts swarm with seals and other marine animals; the rocks are coated with shellfish; the bays are almost choked with herrings, and the rivers with salmon. Flocks of grouse, wood-cocks, wild geese, and ducks darken the air. Thus the inhabitants obtain in abundance not only food, but full materials for that gluttonous indulgence to which they are addicted. They form a peculiar race, with flat features, small eyes, thin lips, and scarcely any beard. Their stature is diminutive, with large head and short legs. Since the Russian sway put an end to the wars which they were wont to wage with considerable fury, they have passed into a peaceable, honest, lazy, drunken, servile race, careless of the future, and addicted to coarse sensuality.

They have houses both for winter and summer. The former, composed of branches of trees, plastered with clay, or half sunk in the ground; and in the interior one lamp, fed with train oil, lights, warms, and cooks the victuals of two families. The summer-house has a peculiar structure, its floor being raised

by posts, twelve or thirteen feet from the ground, and leaving beneath an empty space, in which the fish is hung up to dry. In their domestic habits, the most remarkable peculiarity is the use of dogs harnessed to the sledges and employed to draw them. These dogs are of no peculiar size or strength, but resemble mountain or shepherd dogs. They are fed on the offal of fish, and in summer are turned out to find their own food; their return being certain at the approach of the inclement season. In travelling, the driver yokes them two and two abreast, and from four to ten in one vehicle, according to the weight to be drawn. He then places himself in the sledge, which is in the form of a basket, with two ends turned up; but no ordinary skill is required to prevent both rider and carriage from being overturned on the rugged ground over which it is frequently dragged.

At their high festivals, the Kamtchadales give themselves up to an almost frantic mirth, which astonishes those who have viewed the sluggishness of their ordinary deportment. Their favorite dance is one in which all the actions and motions of the bear are represented to the life; and the violent and uncouth attitudes assumed for this purpose excite in the spectators rapturous admiration.

In closing our view of the Polar regions, it may be remarked that a short and feeble race, bearing throughout a strong resemblance, seems to occupy this frigid portion of both continents. The sterile soil and the repulsive climate, allow but a stinted vegetation, and deny to man, both the means of improvement and the inducements to exertion, which operate with such force to civilize society in the temperate zones.

This region contains several remarkable tribes, such as the Druses, a warlike people, who occupy the northern slopes of Mount Lebanon; the Marionites, a sect of Christians who dwell upon the southern sides of Mount Lebanon; the Armenians, who profess Christianity, and are the chief merchants in many of the large towns; the Koords, inhabiting the moun-

tainous districts of Koordistan, and often descending from their strongholds to make incursions upon the fertile plains below; and the Turcomans, who are a pastoral tribe of nomades, in the interior of Asia Minor.

It is impossible, in the brief compass of this volume, to enter into detailed descriptions of the customs of these various nations. It may be remarked, generally, that the Turkish manners prevail, though each country has its peculiarities.

The Turks of Asia Minor and Syria are scarcely to be distinguished from those of Europe, whom we have already described. In dress, religion, and modes of life they are everywhere the same.

Within the territory which we are now considering is the most celebrated spot on the face of the globe—the Holy Land—whose capital is Jerusalem. If we

were now to visit that city we should find it inhabited chiefly by Turks, among whom there are numerous monks, Greeks, Abyssinians, Copts, Armenians, Marionites, &c. It has been said that in the church of the holy sepulchre, "from the arches above, where they nestle like pigeons, from the chapel below, and subterranean vaults, their songs are heard at all hours, both of day and night. The organ of the Latin monks, the cymbals of the Abyssinian, the voice of the Greek caloyer, the prayer of the solitary Armenian, the plaintive accents of the Coptic priest, alternately, or all at once, assail your ears; you know not whence these concerts proceed; you inhale the perfume of incense without perceiving the hand that burns it; you merely perceive the pontiff who is going to celebrate the most awful of mysteries on the very spot where they were accomplished."

The general aspect and leading traits of the Arabs have been described under the head of Africa. They have black eyes and hair, a sallow complexion, straight limbs, and great activity. The Bedoweens are pastoral, and wander from place to place in search of pasturage for their flocks. The great deserts of Arabia are peopled by these wandering tribes, who are generally robbers, and often capture such travellers as fall in their way.

The Arabs who live in cities adopt the manners of the Turks. Little animal food is eaten; dates, milk, butter, oil and coffee are the common articles of consumption. Lizards and locusts are sometimes eaten. Education seldom goes beyond the reading of the Koran. In religion these people are bigoted Mahome-

dans. The sheiks are the chiefs, but their authority is limited. The only safe way of travelling is in large

Caravan in the Desert.

companies called caravans. The general character of the Arabs is founded upon that of Ishmael; it is said that "in the desert they are robbers, and in cities cheating is a substitute for robbery." They are, however, courteous, polite and hospitable to a proverb.

The Persian nation is a mingled population; the Parsees, or original inhabitants, being a small part of the people. The Turkish is the spoken language, the Persian being used in books. The dress has been

considered effeminate. The men wear a long robe reaching nearly to the feet, and under this a vest tight to the hips, and then flowing like a petticoat. They wear wide trowsers and silk or calico shirts. Robes of various kinds are common, and a long muslin sash is worn over the whole dress. In this is stuck a dagger, and no Persian considers himself fully dressed without his sword. All classes wear a black lambskin cap, about a foot in height. The head is shaved except a tuft on the head and behind the ears. The beard is dyed black. The dress of the females is simple. In winter a close-bodied robe, reaching to the knees and buttoned in front, is worn over the rest. In summer, a silk or muslin shift is worn, loose velvet trowsers, and a vest. The head is covered with a black turban, over which a cashmere shawl is thrown as a veil.

The general food of the Persians is simple. Coffee is general, and tobacco is smoked by all classes. The delicious wines of Persia are much used in spite of the prohibition of the Koran. The Persians have been called, probably by a Frenchman, the Parisians of the East, but they have more resemblance to the Greeks. They are volatile, cheerful, cunning, lying and dishonest, but eminently social. They show great respect for age. They abound in complimentary phrases, and their politeness, like that of the other Asiatics, is formal, though less grave than that of the Turks. They are affable and fond of conversation, in which fables and apologues abound. Their manner of salutation is to touch the hands and then raise them to the forehead. The king, however, and great officers are

saluted by thrice bowing to the ground. There is much difference between the manner of life and character of the inhabitants of the towns and the country. The latter are brave and hardy, while the former are timid and effeminate. The females are generally instructed in reading, embroidery, and household affairs, of which they have the sole management.

The Persian amusements are hunting, which they follow with great zeal, and various exhibitions of dancing, juggling, and story telling, &c. Antelopes are hunted with hawks and greyhounds. The hawk alights upon the head, disordering the motions of the antelope, which the hound is therefore able to overtake. Education is generally diffused, and most children are taught to read and write, but there is little instruction in the higher branches. The arts and sciences have hardly an existence. The most general and popular literature is comprised in poems, and romantic tales. Firdusi, Hafiz, and Saadi, are poets admired in European translations, and the two former are as well known to the common people, as Burns to the same class in Scotland. The religion is Mahometan of the sect of Ali.

The inhabitants of Afghanistan are made up of Persians, Indians, and descendants of the native races. The latter are addicted to war, the chase, and rearing cattle. They are rude, rapacious and vindictive, but brave, open and faithful. Their religion is Mahomedanism, but they are not bigoted. Education is carefully provided for, there being a school in every village

Beloochistan is occupied by several confederated tribes, who chiefly lead a wandering and feudatory

life. In the chase, or in their plundering expeditions, they are active and energetic, but at other times, they are indolent and dissipated.

Independent Tartary is an extensive region, west of Chinese Tartary. The inhabitants are chiefly a pastoral people, living in tents, and wandering from place to place with their flocks and herds. The common dress is a cotton robe, and drawers; red is the favorite color. Garments of skins are often worn. Horse flesh, and *koumiss*, a liquor made from mare's milk, are favorites. The people have, generally, neither regular government, nor settled habitations. Many of the tribes live by robbery and plunder, and others delight in the chase. The religion is Mahometan, and the laws are chiefly drawn from the Koran. The chiefs are called *Khans*, and these acknowledge a great Khan, who styles himself king of kings.

HINDOSTAN.*

Hindoo pagoda.

THIS extensive and populous country, though chiefly under British sway, retains its peculiar manners,

* For more ample notices of the Hindoos, see "Lights and Shadows of Asiatic History."

which have stamped the people as a peculiar race, from the earliest periods of history. In person they are dark, slender and graceful, and their expression is soft and retiring. The common dress consists of a turban, drawers, and a long robe tied with a scarf. The poorer classes have often but a piece of cotton tied around the loins. The head is usually shaved, leaving a lock behind. The dress of the females is a light jacket with half sleeves, and a piece of silk or cotton wrapped gracefully around the middle, and falling so as to display a part of one of the ankles.

The common dwellings consist of slight fabrics of split bamboo, covered with mats. The walls of some are of mud, hardened like bricks. In towns the architecture is Moorish, and some of the nobles have magnificent palaces. The English residents adopt a mixed style, partaking of the Asiatic and European architecture. In the cities of Calcutta, Madras, and Delhi, there is much splendor in the edifices.

The food is simple, rice and other vegetables constituting the chief articles of consumption. The inferior castes only, eat all kinds of animal food, and use intoxicating drinks. Travelling is generally by palanquins, though the rich sometimes perform journeys on elephants. The religion is Bramanism, the chief doctrine of which is that of the metempsychosis, or transmigration of souls. It is a part of their ecclesiastical as well as civil system, to divide the people into castes, which are hereditary. These are the Bramins, or priests; the *Rajah-pootras*, or soldiers; *Vaisyas*, or merchants and farmers, and the *Sudras*, or laborers. These do not eat or drink together or intermarry.

Though many of the doctrines of the Hindoo faith are pure, yet their system practically runs into the most degrading superstition, and the priests take advantage of their superior dignity, to practise every species of imposition upon the people. Some of the diabolical practices inculcated by the priests, such as drowning children in the Ganges, burning the widow upon the funeral pile of the husband, &c., are universally known.

The amusements of the Hindoos are found, to a large extent, in the multitudinous ceremonies imposed by religion; in the dancing of girls trained to the art; in jugglery, which their adepts have carried to a wonderful degree of perfection; in wrestling, and in the performances of the cockpit, where they exhibit spiders, bugs and quails, trained to fighting. Notwithstanding their oppressed condition, and the gloomy traits which belong to their religion, the Hindoos appear to be a happy, or at least a cheerful and contented people.

The general manners and customs of the Hindoos have been rendered familiar to most readers, but the *Thugs* are less known, and from their extraordinary character, deserve a more particular description. These consist of an extensive and organized fraternity of *murderers*, which has spread itself over the whole country from Cape Comorin to the Himmaleh mountains, and has subsisted for ages, defying the mutations which swept away thrones and dynasties.

This extraordinary people are divided into *Burkas*, or persons fully instructed in the art, and *Kuboolas*, or novices. These are by no means nominal distinctions. No Thug is allowed to take his degree as a

Burka, or to assume the office of a strangler, until he has been on many expeditions, and acquired the requisite courage and insensibility, by slow degrees. They are first employed as scouts, then as sextons, then as *shumseeas* or holders of hands, and lastly as *Bhurtotes* or stranglers. When a man feels that he has sufficient courage and insensibility for the purpose, he solicits the oldest and most renowned Thug to make him his disciple. The Thug agrees to become his *gooroo* or spiritual interpreter; and when the gang falls in with a man of respectability and moderate strength, fitted for the purpose, he tells the gooroo that he is prepared, with his permission, to try his hands upon him. While the traveller is asleep, with the gang, at their quarters, the gooroo takes his disciple into a neighboring field, followed by three or four old members of the society. On reaching the spot chosen, they all face to the direction in which the gang intend to move, and the gooroo says, "*Oh, khalee, kunkalee,*" &c. &c., if it seemeth to thee fit that the traveller now at our lodging, should die by the hands of this thy slave, vouchsafe us the Thibaoo." If they get the auspices on the right side within half an hour, it signifies the sanction of the deity; but if they have no sign, or it comes on the left, some other Thug must put the traveller to death, and the candidate for honor must wait for another time.

If the sign is auspicious they return to their quarters; the gooroo takes a handkerchief, and facing to the west, ties a knot at one end, with a rupee or other piece of silver inserted. This knot they call the *goorknat*, or classic knot; and no man who has not been

thus ordained by the high priest, is permitted to tie it. The disciple receives it respectfully from the sacred officer, in his right hand, and stands over the victim with a shumseea, or holder of hands, by his side. The traveller is roused on some pretence or other, and the disciple passes the handkerchief over his neck at the signal given by the leader of the gang, and strangles him with the aid of the shumseea. Having finished his work, he bows down before his gooroo and touches his feet with both hands, and does the same to all his relatives and friends present, in gratitude for the honor he has attained. He opens the knot, takes out the rupee and gives it with all the other silver he has, to his gooroo, who lays it out in materials for a sacrifice. On the return of the novice after his expedition, he gives a feast to his gooroo and his family, and if he has the means, to all his relations; and he presents to the gooroo a new suit of clothes, another to his wife, and if he can afford it, to his other relations. The gooroo, after a certain interval, returns the compliment to him and his family; and the relation between them is ever after respected as the most sacred that can subsist. A Thug will often rather betray his father than the gooroo, by whom he has been thus knighted.

The Thugs travel along the roads under various assumed characters, in parties varying from ten or twelve to several hundreds. They appear as traders, pilgrims, as sepoys seeking or returning from service; and sometimes one of their number figures as a Rajah or prince, with all the appropriate equipments of tents, carriage, &c.; and the rest act the part of his

obsequious followers. If the gang is numerous they are divided into separate parties, who follow each other at some distance, or, taking different routes, rendezvous at some appointed place in advance. Their victims are almost always travellers. The most expert members of the gang are employed to collect information, and insinuate themselves into the confidence of strangers whom they find at the resting-places, or overtake on the road. They usually propose to them to join company for mutual safety; and if the traveller suspects one party, he soon falls in with another, who pretend to enter into his feelings of distrust. A person is sent before to select a proper place for the murder, and scouts are employed to prevent interruption. The travellers are generally induced to sit down under pretence of resting themselves, and they are strangled at once on a given signal. The bodies are then buried, after having been mangled to expedite dissolution, and to prevent their swelling and causing cracks in the ground. Two Thugs are employed in the murder of each individual, one of whom holds his legs or hands while the other applies the noose. If the traveller have a dog, he is also killed, lest he might cause the discovery of the murdered body. In Bengal, which is much intersected by rivers, the plan is modified to suit the country. The practice there is to inveigle travellers on board pretended passage-boats, which are manned entirely by Thugs, and then to strangle them and throw their bodies into the river. Several of these boats follow each other at short intervals, so that if the traveller escapes one snare he may fall into another.

A pickaxe is consecrated by each gang before setting out on an expedition, and is regarded by a Thug in much the same light as is his sword by a soldier. It is the mark of his profession; he swears by it, under the firm belief that if he forswear himself, he will, within two or three days, die a horrid death; that his head will turn round, his face towards his back, and he will writhe in tortures till he expires. The sound of the consecrated pickaxe is never heard in digging a grave, by any one except a Thug. It is carried by the shrewdest, cleverest, and most sober and careful man of the party, in his waist-belt. While in camp he buries it in a secure place, with its point in the direction they intend to march; and if another direction will be better, it is believed that its point will be found changed. Formerly it used to be thrown into a well, whence it was said to come up of itself when summoned with the appropriate ceremonies; but since the northern Thugs have begun to do what is forbidden, and neglect what is enjoined, it has, with them, lost its imputed virtue. In the Deccan, where the primitive spirit of Thuggee has not been departed from. this is believed to be still the case. "During a whole expedition that I made with them," says a northern Thug, who served a campaign with the people of his own profession in the south, "Imam Khan and his brother carried the pickaxes, and I heard them repeatedly in the morning call them from the well into which they had thrown them overnight, and saw the pickaxes come of themselves from the well and fall into their aprons."

The most ordinary and effectual mode in which the tutelary goddess of the Thugs interferes in behalf of

her votaries, is by omens. These are considered by them as signs expressly appointed to guide them to their prey, or to warn them of approaching danger; and no member of the fraternity doubts, that if these omens had been attended to, and the other prescribed rules observed, the system of Thuggee must have flourished under the auspices of its divine patroness in spite of all the efforts of the British for its suppression. The coincidence between the rules of augury observed by the Thugs and those of ancient Greece and Rome must strike every one. These omens are the sounds or the voices of animals on the right or left; wolves crossing the road, or howling at certain hours of the day or night; the hooting of the owl; the cry of the hare; the braying of the ass, &c.

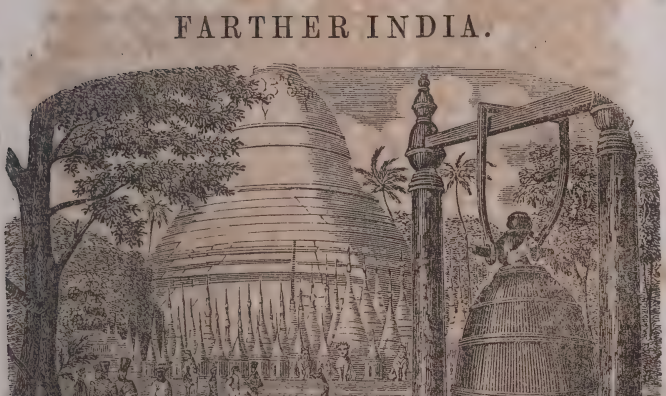
The Thugs are not wanting in gratitude to the divine patroness for her favors. A chosen portion of each spoil is set aside for her, and numerous rites are observed in her honor. To the Thugs, murder is an act of religion, just as much as the practice of charity, to a Christian. When by favorable omens, their patroness is supposed to have revealed her will for the sacrifice of travellers, those of the stricter sort dare not disobey. As the Thugs have a religion of their own, they are regarded among themselves as religious, or otherwise, according to the degree of strictness with which they observe the rules of their peculiar faith. In our eyes all killing is wrong which is not sanctioned by the laws of the country; in theirs it is wrong not to kill, when enjoined by the divine law of their patroness Kalee.

The Thugs are forbidden by their rules to slay women of any description, and either men or women

of the following classes:—fakirs, bards, musicians, dancers, washerwomen, sweepers, oil-venders, blacksmiths, and carpenters, maimed or leprous persons, men with cows, and Ganges water-carriers, except when their pots are empty.

The whole system of Thuggee is made for secrecy. Acting upon the maxim that "dead men tell no tales," they never rob without first murdering. They hardly ever shed blood. The bodies of their victims are buried with the utmost care, and fires are made over the graves that it may be supposed travellers have been cooking victuals there, and no appearance be left to excite suspicion. They never put them to death till they have a safe opportunity, even if it should be necessary to follow them hundreds of miles. In speaking of matters relating to their profession, they use a slang, understood only by themselves. There are circumstances peculiar to India which enable them to carry on the practice with much greater facility than would be the case in most other places. These are, the usage all over the country, of sending remittances in the precious metals and jewels, by men on foot without any guard or arms to defend them; the unreserved manner in which travellers mix and communicate; the long tracts of grass and wood-jungle through which the roads pass, &c. Moreover, the same religious feeling which leads the Thugs to believe that they are performing a laudable action in murdering travellers who are thrown in their way, while the auspices are favorable, causes them to be regarded without horror by the other Hindoos. They are supposed to be only doing their duty in that state of life to which God has called them.

FARTHER INDIA.



View of Rangoon.

To the south of China and Hindostan, is a region which passes under the titles of Farther India, India beyond the Ganges, or Chin India. This region embraces the modern empires of Birmah and Anam, the kingdom of Siam, and the States of Malacca. The inhabitants of this fertile and populous region exhibit all the degrees of barbarism in the state of society. Their religion is that of Buddha, and displays itself in gilded and gorgeous temples or pagodas.

The governments are stern despotisms, in which the lives and fortunes of the people are subject to the caprices of their rulers.

The Burmese are divided into seven castes, and the women are shut up as in Mahomedan countries. The houses are slight, and the dress of the poorer classes very scanty. The wealthy indulge in rich and splendid robes. The principal food is rice, roots, leaves, seeds and blossoms, though entrails, reptiles and fish, are eaten. The nobles are fond of display, and the emperor, in his processions, exhibits a white elephant, which is held sacred.

The empire of Anam, has risen within the present century, and comprises Tonquin, Cochin China, and Cambodia. The late emperor, Chang Shung, organized a powerful army and navy, and constructed strong military works on the European plan. Hue, the capital, is a place of great strength. The people resemble the Chinese, in person, and many of their manners and customs. Morals are at a low ebb, and the women are hardly better than slaves, being obliged to perform nearly all the common drudgery of life.

The people of Siam resemble the Burmese; they are described as sluggish, boastful, arrogant and false. The most abject submission is required by the superiors of those beneath them. We are told that Laku, one of the former sovereigns, being awakened from sleep and saved from assassination by the braying of an ass, commanded, in the ardor of his gratitude, that all mankind should be called asses. We are further informed that whenever an ambassador from China came to the Siamese court, the master of the

ceremonies proclaimed the fact in these words, "Most potent Laku, absolute Lord of the Universe, King of the White Elephants, and Keeper of the Sacred Tooth! a great jackass from China has come to speak with your majesty!"

The peninsula of Malacca, is inhabited by several independent tribes, who belong to the race of Malays. They are a barbarous people, of the Mahomedan faith, following the various professions of robbers, merchants and pirates. In person they are short, squat and robust. Their legs and arms are stout; the face round, the mouth wide, the teeth remarkably white. The cheek bones are high, the nose short, the nostrils wide; the eyes small and black; the hair black, lank and straight. Their color is brown, and varies not in different climates.

The Malays have great mental activity, and have made some progress in civilization in the islands of Java and Sumatra, but not in Malacca. They are Mahomedans, but the women are not doomed to seclusion in the harem. Their revenge is terrible.

Such are the Malays in their native land—a race which has spread itself over the Oceanic isles, and constitutes one of the five great divisions of the human family.

CHINA.

Though the Chinese have systematically excluded foreigners from their country, the prying eye of curiosity has discovered most of their peculiarities, and with these the world at large have been made acquainted. Every one is familiar with their dress,

personal appearance, and aspect of their houses, from the drawings on their porcelain. Their complexion is olive, their hair black and straight, and their eyes small, and like all of the Mongolian family, set obliquely to the nose. The dress consists of short full trowsers, a short shirt, and over all a loose flowing robe. The materials are silk or cotton, according to the condition of the wearer. The hair of the men is shaven, except behind, where it is braided into two long cues. A fan is a necessary article in the hand of male and female.

The dress of the Chinese dandy is composed of crapes and silks of great price; his feet are covered with high-heeled boots of the most beautiful nankin satin, and his legs are encased in gaiters, richly embroidered and reaching to the knee. Add to this, an acorn-shaped cap of the latest taste, an elegant pipe, richly ornamented, in which burns the purest tobacco of the Fokien, an English watch, a toothpick suspended to a button by a string of pearls, a nankin fan, exhaling the perfume of the *tcholane*—a Chinese flower—and you will have an exact idea of a fashionable Chinese.

This being, like dandies of all times and all countries, is seriously occupied with trifles. He belongs either to the Snail Club, or the Cricket Club. Like the ancient Romans, the Chinese train quails, which are quarrelsome birds, to be intrepid duellists; and their combats form a source of great amusement. In imitation of the rich, the poorer Chinese place at the bottom of an earthen basin, two field crickets; these insects are excited and provoked until they grow angry, attack each other, and the narrow field of battle

is soon strewed with their claws, antennæ and corslets, the spectators seeming to experience the most lively sensations of delight.

The general amusements of the Chinese are greatly diversified, and their arts are numerous and ingenious. The government is despotic, and rules by fear. Parents exercise the most unlimited sway over their children, and a son is a minor during the life of the father. The husband does not see his wife till she is sent to his harem in a palanquin; if she does not please him, he may send her back. Divorces are easily obtained, and loquacity is sufficient to cause a wife to be sent home to her parents. The chief beauty of a woman is small feet, and these are bandaged from childhood to ensure this desirable charm.

The national character of the Chinese has been very differently regarded, and perhaps there has prevailed a disposition to rate it too low. Quietness, industry, order and regularity, qualities which a despotic government seeks always to foster, seem to be peculiarly conspicuous. A general good humor and courtesy reign in their aspect and behavior. Even when they jostle and come into collision with each other, the extrication is effected without any of that noise and exchange of turbulent and abusive language which are commonly witnessed on such occasions in European cities. Flagrant crimes and open violations of the laws are by no means common. The attachments of kindred are exchanged and cherished with peculiar force, particularly towards parents and ancestry in general. The support of the aged and infirm is inculcated as a sacred duty, which appears to be very

strictly fulfilled. It is surely a phenomenon in national economy that in a nation so eminently populous, and so straitened for food, there should be neither begging nor pauperism. The wants of the most destitute are relieved within the circle of their family and kindred. It is said to be customary that a whole family for several generations, with all its members, married and unmarried, live under one roof, and with only two apartments, one for sleeping, and the other for eating, a fact which implies a great degree of tranquillity and harmony of temper.

In regard to religion, China is peculiar in having none connected with, or supported by, the government. No creed is made a matter of state except the abstract belief of the existence of a supreme being, and of the emperor as his sole vicegerent on earth. As to every other creed and rite, the people adopt any or none, as they may judge expedient. The learned, indeed, generally affect indifference upon the subject, and limit themselves to the above simple belief, joined to a superstitious reverence for ancestry, and for the ancient sages of the empire. The people, however, require some more sensible objects of worship, and the vacant place has been chiefly occupied by the sect of Fo, essentially the same with that of Budh, which rules in Thibet, and has spread thence through all the neighboring regions of Tartary. It appears there with its doctrine of transmigration, its numerous images, its monastic institutions, its bells and beads, its noisy music, and its peculiar dress; all giving it such a resemblance to the Catholic worship that the missionaries of the church of Rome fill their journals with

perpetual lamentations on the impossibility of distinguishing between the two. Although jealous, in general, of every foreign system, the Tartar dynasties have been inclined to protect this religion of Tartar origin. The same favor has not been extended to Christianity, which has repeatedly made some progress. The precise religious faith of the Chinese may be gathered from the following conversation, recently held by Dr. Abeel, with persons in that country:

"When you are very ill, what do you do?" Answer—"We pray to Budh for recovery."

"But when you find yourselves fast failing, and most likely to die, what do you then?" Ans.—"We vow to Budh to burn quantities of gold paper, if he will restore us."

"But when you are *certain* you cannot recover, what then?" Ans.—"Why, then there is nothing to be done."

"Do you never pray, after the conviction that you must die takes possession of your minds?" Ans.—"No, there is then nothing to pray for."

"But do you never pray for the future happiness of your souls?" Ans.—"No, we know nothing of the future state of our souls."

"Do you believe in their immortality?" Ans.—"Yes; but whither they wander, and what they become, we cannot tell—here all is dark, dark!"

JAPAN.

The empire of Japan is little known, but sufficient has been ascertained to show that it is extremely populous, and that civilization has reached a higher point than among most other Asiatic nations. In person and dress, the people resemble the Chinese. They are cleanly in their habits, and profuse of civilities in social intercourse. Women are educated as carefully as the men, and enjoy the same liberty as in Christian countries.

The national character of the Japanese is strongly marked, and strikingly contrasted with that which generally prevails throughout Asia. The people differ most especially from the Chinese, their nearest neighbors, notwithstanding the resemblance in form and lineaments. Instead of that tame, quiet, orderly, servile disposition which makes them the prepared and ready subjects of despotism, the Japanese have a character marked by energy, independence, and a lofty sense of honor. Although they are said to make good subjects, even to the severe government under which they live, they yet retain an impatience of control, and a force of public opinion, which render it impossible for any ruler wantonly to tyrannize over them. Instead of that mean, artful, truckling disposition so general among Asiatics, their manners are distinguished by a

manly frankness, and all their proceedings by honor and good faith. They are habitually kind and good humored when nothing occurs to rouse their hostile passions, and they carry the ties of friendship even to a romantic height. To defend and serve a friend in every peril, and to meet torture and death rather than betray him, are considered duties which nothing can abolish. Their good sense appears particularly in their dress, which they seek only to render substantial and suitable, despising those glittering ornaments which are so eagerly sought over the rest of Asia. Their greatest defect seems to be a haughty pride, which runs through all classes, rising to the highest pitch among the great, and leading them to display an extravagant pomp in their retinue and establishments.

The Japanese also differ from the Chinese in being of a deeply religious character. There are two religions in Japan, one native, called the Sinto, at the head of which is the Dairi: the other the Budh, called here Budso, the same which prevails over all eastern Asia. The Budso gains ascendancy by mingling with the original system those attractive accessories which it possesses in common with the Catholic monasteries, processions, beads, drums, noisy music, and the belief in Purgatory, which, though condemned by the pure and orthodox Sintoists, has a general influence over the people. The Sintos profess to believe in a supreme ruler of the universe, and among their number is distinguished a class of pure and philosophic worshippers, who entertain lofty conceptions of the deity, and cultivate the practice of virtue as the chief means of gaining his favor. Their belief, however,

being thought to resemble the Christian, fell into some discredit when the latter became the object of deadly persecution. The mass of the nation, for whom such tenets were far too refined, have always been addicted to gross and varied superstition.

The religion of the Japanese deals much in festivals, of which they have five great annual ones, besides three smaller which are celebrated every month, rather with visiting, eating, drinking and somewhat disorderly mirth like the bacchanals of the ancients, than with any observance that can properly be called religious. But pilgrimage is the custom to which they adhere with the greatest zeal, and from which they promise themselves the greatest benefit, temporal and spiritual. No one can be accounted at all eminent in sanctity, or have any assurance of the forgiveness of his sins, who has not been once a year at Isje, the grand temple of the *Tensio Da Sir*, or first of the celestial spirits. The roads in summer are completely choked with the crowds of devout worshippers on their way to the sacred shrine. As many have not the means of paying their own way, a large proportion betake themselves to begging, and prostrate on the ground, call out to the rich passengers, "A mite to carry me to Isje!" In order to draw notice and favor, they exhibit images of a many-headed idol, and of various deities and demons. Others seek to gain acceptance by praying, singing, playing on fiddles, guitars and other musical instruments, or by the performance of juggling tricks. On meeting with success in any of these departments, they often apply themselves wholly to the pursuit; and make a permanent increase

to the crowds of beggars by which the country is infested. Such a step they consider themselves fully privileged to take after they have shaved their heads and devoted themselves to a particular religious order. Isje, the object of all these pilgrimages, presents nothing that corresponds to its fame, or the magnificence of the empire. It is rather held forth as a monument of antique poverty and simplicity. It is a mere low, wooden hut with a flat thatched roof, and the interior contains only a mirror of cast metal and some cut paper, to both of which a mythological character is assigned. In the surrounding plain are about a hundred chapels of equally poor materials, and so small that a man cannot stand upright in them. To each of these is attached a priest, under one of whom the newly arrived pilgrim places himself. After a due round of prostrations, supplications, and above all, of gifts to the amount of his real or supposed ability, he is gratified with an indulgence, consisting of a small oblong box filled with little pieces of wood, wrapped in white paper, which is supposed to insure the pardon of sins, and exemption from temporal evil for a year to come; at the end of which period, no zealous Sintoist is satisfied, unless he can undertake another pilgrimage.

The Budso temples are much more magnificent than those of the Sintos. They are usually placed on elevated spots, surrounded with beautiful groves.

OCEANICA.

Bread-fruit tree.

Under this title are embraced the numerous islands of the Pacific, which contains a population of perhaps 20,000,000 of people. Among them, there are two leading races—the Malays, who inhabit most of the islands, and a peculiar kind of negroes, who are widely scattered, but are most numerous in Australia and New Guinea.

The Malay race of Oceanicas have a brown complexion, long lank hair, thin beard, high cheek bones, large mouths, short noses and wide nostrils. In stature they are short and robust. Some of these people, as those of Java, Sumatra, and Celebes, have attained a secondary degree of civilization, but in general they remain in a savage state. The success of the Missionaries in the Sandwich Islands, Taheita, New Zealand, &c., gives assurance that most of them may be brought within the fold of enlightened society.

The Oceanic negro race are small, ill shaped, and to the last degree stupid and degraded. They go naked, and inhabit hollow trees, caves, or slightly built huts. Their weapons are spears and bows and arrows; force is their only law; and cannibalism is but one of their savage customs. They paint their bodies with horrid figures, and seem not disgusted with the stench of the fœtid fish oil they use. The treatment of women is in the highest degree atrocious. Their religion is only a belief in omens and witchcraft. All attempts to wean them from savage life have proved abortive.

The natives of New Zealand furnish a fair example of the Oceanic islanders of the Malay stock. They are intelligent, have made some advancement in the arts of life, and to their friends and each other are courteous and friendly. But they are subject to terrific impulses of passion, and still devour the flesh of their captives, taken in war.

THE END.